Presbyterian Forms of Service.

SCS #1504

T. T. Torrance

PRESBYTERIAN FORMS OF SERVICE.

SCS #1504

PRESBYTERIAN
FORMS OF SERVICE

ISSUED BY

The Devotional Service Association

IN CONNECTION WITH THE

UNITED PRESBYTERIAN CHURCH

EDINBURGH

1891

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PREFACE.

In issuing this Book the Devotional Service Association desires to express the conviction that the conduct of Public Worship is a matter requiring much greater attention than the Church has hitherto given to it. While nothing could be more undesirable than the imposition of a Liturgy, too much thought and care cannot be spent upon both the structure and the expression of the Church's devotional services, so as to secure that her worship shall be conducted in a seemly and edifying manner.

The Association is of opinion that the Church ought to take order that her Ministers shall be authoritatively guided in their solemn duties as leaders of the people's devotions. The United Presbyterian Church does indeed, in the Basis of Union, acknowledge the Westminster Directory of Worship "as a compilation of excellent rules"; but undoubtedly this venerable document has long ago ceased to be used as a guide. While the Church has been giving scrupulous attention to the

perfecting of "Rules and Forms" for the administration of the business of her Courts, she has left the still more important function of the conduct of public worship to be regulated by local use and wont, or according to individual taste and judgment. There is urgent need of a Directory adapted to present-day requirements; and it is hoped that before long this want will be supplied. Meanwhile the Association trusts that the publication of these Forms of Service may lead to such reverent and earnest discussion as shall prepare the Supreme Court for wisely and effectually dealing with the whole subject.

It scarcely requires to be said that the Forms here presented are not intended to be used liturgically, but are offered merely as illustrations of the manner in which the various services may be appropriately conducted under the existing system of public worship in the United Presbyterian Church.

EDINBURGH, *May* 1891.

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TABLES OF SCRIPTURE LESSONS

FOR

DIVINE SERVICE.

"It is requisite that all the Canonical Books be read over in order, that the people may be better acquainted with the whole body of the Scriptures."—*Westminster Directory of Public Worship.*

TABLE OF SCRIPTURE LESSONS FOR DIVINE SERVICE ON EACH LORD'S DAY THROUGHOUT ONE YEAR.

	DATE.	MORNING SERVICE.		EVENING SERVICE.	
		1st Lesson.	*2nd Lesson.*	*1st Lesson.*	*2nd Lesson.*
1.	Jan. 1 — 7	Gen. 1. and 2. 1–3	John 1. 1–18	Job 1. and 2. 1–10	Acts 1.
2.	,, 8 — 14	,, 2. 4–25	Luke 1. 26–56	,, 29.	,, 2. 1–21
3.	,, 15 — 21	,, 3.	,, 2. 1–20	,, 42.	,, 2. 22–47
4.	,, 22 — 28	,, 6. 9–22, & 7. 11–24	Matt. 2.	Prov. 3.	,, 3.
5.	,, 29 Feb. 4	,, 8.	John 1. 19–51	,, 4.	,, 5. 1–32
6.	Feb. 5 — 11	,, 9. 1–19	Matt. 3.	,, 8.	,, 8.
7.	,, 12 — 18	,, 11. 1–9, & 12. 1–9	,, 4.	,, 11.	,, 9.
8.	,, 19 — 25	,, 18. 16–33, & 19. 15–28	John 2.	,, 15.	,, 10.
9.	,, 26 Mar. 3	,, 22. 1–19	Luke 4. 16–44	,, 22	,, 16. 9–40
10.	Mar. 4 — 10	,, 27. 41–46, and 28.	,, 5. 1–26	Eccles. 1. 12–18, and 2.	Rom. 1. 1–25
11.	,, 11 — 17	,, 32.	John 3. 1–21	,, 5.	,, 5.
12.	,, 18 — 24	,, 37.	,, 4. 1–42	,, 11. 7–10, and 12.	,, 6.
13.	,, 25 — 31	,, 41. 14–57	Matt. 5.	Isa. 1. 1–20	,, 8.
14.	Apr. 1 — 7	,, 42.	,, 6.	,, 6.	,, 12.
15.	,, 8 — 14	,, 46. 1–7, & 47. 1–12	,, 7.	,, 11. and 12.	1 Cor. 1.
16.	,, 15 — 21	,, 48.	,, 9. 1–34	,, 25. and 26. 1–10	,, 2.
17.	,, 22 — 28	,, 49. 28–33, and 50.	,, 9. 35–38, and 10.	,, 35.	,, 3.
18.	,, 29 May 5	Exod. 2. 1–22	,, 11.	,, 38.	,, 12.
19.	May 6 — 12	,, 2. 23–25, and 3.	,, 12. 1–37	,, 40.	,, 13.
20.	,, 13 — 19	,, 4. 27–31, and 5.	,, 13. 1–30	,, 42.	,, 15. 1–28, or 19–58
21.	,, 20 — 26	,, 12. 1–36	,, 13. 31–58	,, 43.	2 Cor. 4.
22.	,, 27 June 2	,, 14. 15–31, & 15. 1–21	,, 14. 14–36	,, 52.	,, 5.
23.	June 3 — 9	,, 16.	John 5. 19–47	,, 55.	,, 6. and 7.
24.	,, 10 — 16	,, 17.	,, 6. 35–59	,, 58.	Gal. 5. 13–26, and 6.
25.	,, 17 — 23	,, 32.	Matt. 16.	,, 60.	Eph. 1.
26.	,, 24 — 30	,, 33. 17–23, & 34. 1–9, 29–35	,, 17.	,, 61. and 62.	,, 2.

TABLE OF SCRIPTURE LESSONS FOR DIVINE SERVICE

ON

EACH LORD'S DAY THROUGHOUT ONE YEAR

—continued.

	DATE.	MORNING SERVICE.		EVENING SERVICE.	
		1st Lesson.	*2nd Lesson.*	*1st Lesson.*	*2nd Lesson.*
27.	July 1 — 7	Exod. 40.	Matt. 18. 1–20	Isa. 63. and 64.	Eph. 3.
28.	,, 8 — 14	Num. 20. 1–13, 22–29, & 21. 1–9	Luke 10. 1–24	Jer. 2.	,, 4.
29.	,, 15 — 21	Deut. 6.	John 7. 14–44	,, 14.	,, 5. 1–21
30.	,, 22 — 28	,, 8.	,, 8. 12–59	,, 17.	Phil. 1.
31.	,, 29 Aug. 4	,, 30.	Luke 10. 25–42	,, 31. 1–20, 31–40	,, 3.
32.	Aug. 5 — 11	,, 34.	,, 11. 1–26	Lam. 3. 22–41	,, 4.
33.	,, 12 — 18	Joshua 3 and 4. 1–14	,, 12. 1–21	Ezek. 1.	Col. 3.
34.	,, 19 — 25	,, 5. 13–15, and 6.	,, 15.	,, 33. 1–20	1 Thess. 5.
35.	,, 26 Sep. 1	,, 7.	,, 16.	,, 34.	2 Tim. 1.
36.	Sep. 2 — 8	,, 24.	,, 18. 1–30	,, 37. 1–14	Heb. 1.
37.	,, 9 — 15	Judges 6.	Matt. 25.	,, 47. 1–12	,, 2.
38.	,, 16 — 22	,, 7.	John 10. 1–18	Dan. 1.	,, 3. 12–19, and 4.
39.	,, 23 — 29	Ruth 1.	,, 11. 19–46	,, 3.	,, 10.
40.	,, 30 Oct. 6	1 Sam. 3.	,, 12. 12–36	,, 5.	,, 11.
41.	Oct. 7 — 13	,, 4.	,, 13.	,, 6.	,, 12.
42.	,, 14 — 20	,, 15.	,, 14.	,, 9.	James 1.
43.	,, 21 — 27	,, 16.	,, 15.	Hosea 10. 12–15, and 11.	1 Pet. 1.
44.	,, 28 Nov. 3	,, 17. 1–11, 32–58	,, 16.	,, 14.	,, 2.
45.	Nov. 4 — 10	2 Sam. 1.	,, 17.	Joel 2.	2 Pet. 1.
46.	,, 11 — 17	,, 6.	,, 18. 1–27	Amos 5.	1 John 2.
47.	,, 18 — 24	,, 7.	Luke 23. 1–25	Jonah 1. and 2.	,, 3.
48.	,, 25 Dec. 1	1 Kings 3. 1–15	,, 23. 26–49	,, 3. and 4.	Rev. 1.
49.	Dec. 2 — 8	,, 8. 22–61	John 19. 25–42	Micah 4. 1–5, and 5.	,, 2.
50.	,, 9 — 15	,, 17.	,, 20. 1–18	Hab. 3.	,, 3.
51.	,, 16 — 22	,, 18.	Luke 24. 13–35	Zech. 3. and 4.	,, 5.
52.	,, 23 — 29	,, 19.	John 20. 19–31	,, 11. and 13.	,, 21.
53.	,, 30 — 31	2 Kings 5.	,, 21.	Mal. 3. and 4.	,, 22.

TABLE OF SCRIPTURE LESSONS FOR DIVINE SERVICE

ON

EACH LORD'S DAY THROUGHOUT TWO YEARS.

FIRST YEAR.

	DATE.	MORNING SERVICE.		EVENING SERVICE.	
		1st Lesson.	*2nd Lesson.*	*1st Lesson.*	*2nd Lesson.*
1.	Jan. 1 — 7	Gen. 1. and 2. 1–3	Matt. 2.	Prov. 1.	Acts 1.
2.	,, 8 — 14	,, 2. 4–25	,, 3.	,, 3.	,, 2.
3.	,, 15 — 21	,, 3.	,, 4.	,, 4.	,, 3.
4.	,, 22 — 28	,, 4. 1–16	,, 5. 1–20	,, 8.	,, 4.
5.	,, 29 Feb. 4	,, 6. 9–22, & 7. 11–24	,, 5. 21–48	,, 10.	,, 5.
6.	Feb. 5 — 11	,, 8.	,, 6.	,, 15.	,, 6.
7.	,, 12 — 18	,, 9. 1–19	,, 7.	Eccles. 1. 12–18, and 2.	,, 8.
8.	,, 19 — 25	,, 11. 1–9, & 12. 1–9	,, 8.	,, 5.	,, 9.
9.	,, 26 Mar. 3	,, 13.	,, 9.	,, 7.	,, 10.
10.	Mar. 4 — 10	,, 15.	,, 10	,, 11. 7–10, and 12.	,, 11.
11.	,, 11 — 17	,, 17.	,, 11.	Isa. 1. 1–20	,, 12.
12.	,, 18 — 24	,, 18. 16–33, & 19. 15–28	,, 12. 1–21	,, 2.	,, 13.
13.	,, 25 — 31	,, 22. 1–19	,, 12. 22–50	,, 5.	,, 14.
14.	Apr. 1 — 7	,, 27. 1–40	,, 13. 1–30	,, 6.	,, 15.
15.	,, 8 — 14	,, 27. 41–46, and 28.	,, 13. 31–58	,, 8. 11–22, & 9. 1–7	,, 16.
16.	,, 15 — 21	,, 32.	,, 14.	,, 11. and 12.	,, 17.
17.	,, 22 — 28	,, 37.	,, 15.	,, 14. 3–27	,, 18.
18.	,, 29 May 5	,, 40.	,, 16.	,, 25., & 26. 1–10	,, 19.
19.	May 6 — 12	,, 41. 14–57	,, 17.	,, 32. 1–8, and 33.	,, 20.
20.	,, 13 — 19	,, 42.	,, 18.	,, 35.	,, 21.
21.	,, 20 — 26	,, 45.	,, 19.	,, 40.	,, 23.
22.	,, 27 June 2	,, 46. 1–7, & 47. 1–12	,, 20.	,, 41.	,, 24. 1, 22–27, and 25.
23.	June 3 — 9	,, 48.	,, 21. 1–22	,, 42.	,, 26.
24.	,, 10 — 16	,, 49. 28–33, and 50.	,, 21. 23–46	,, 43. and 44. 1–5	,, 27.
25.	,, 17 — 23	Exod. 2. 1–22	,, 22.	,, 44. 6–28	,, 28.
26.	,, 24 — 30	,, 2. 23–25, and 3.	,, 23.	,, 45.	Rom. 1. 1–25
27.	July 1 — 7	,, 4. 27–31, and 5.	,, 24.	,, 49.	,, 5.

TABLE OF SCRIPTURE LESSONS FOR DIVINE SERVICE

ON

EACH LORD'S DAY THROUGHOUT TWO YEARS.

FIRST YEAR—*continued.*

	DATE.	MORNING SERVICE.		EVENING SERVICE.	
		1st Lesson.	*2nd Lesson.*	*1st Lesson.*	*2nd Lesson.*
28.	July 8 — 14	Exod. 12. 1–36	Matt. 25.	Isa. 51. 1–16, & 52. 1–12	Rom. 6.
29.	,, 15 — 21	,, 14. 15–31, & 15. 1–21	,, 26. 1–35	,, 52. 13–15, and 53.	,, 8.
30.	,, 22 — 28	,, 16.	,, 26. 36–75	,, 54.	,, 12.
31.	,, 29 Aug. 4	,, 17.	,, 27. 1–31	,, 55.	,, 13.
32.	Aug. 5 — 11	,, 19. 17–25, & 20. 1–21	,, 27. 32–66	,, 57. 15–21, and 58.	,, 14. and 15. 1–13.
33.	,, 12 — 18	,, 24. and 25. 1–22	,, 28.	,, 59.	1 Cor. 1.
34.	,, 19 — 25	,, 28.	Mark 1.	,, 60.	,, 2.
35.	,, 26 Sept. 1	,, 32.	,, 2.	,, 61. and 62.	,, 3.
36.	Sept. 2 — 8	,, 33. 17–23, & 34. 1–9, 29–35	,, 3.	,, 63. and 64.	,, 10.
37.	,, 9 — 15	,, 40.	,, 4.	,, 65.	,, 12.
38.	,, 16 — 22	Levit. 6. 8–30	,, 5.	Jerem. 1. 1–10, & 2. 1–19	,, 13.
39.	,, 23 — 29	,, 10.	,, 6. 1–29	,, 5. 10–31	,, 15. 1–26
40.	,, 30 Oct. 6	,, 16.	,, 6. 30–56	,, 7. 1–28	,, 15. 35–58
41.	Oct. 7 — 13	,, 23.	,, 7.	,, 8. 18–22, and 9.	2 Cor. 4.
42.	,, 14 — 20	,, 25. 1–24	,, 8.	,, 12.	,, 5.
43.	,, 21 — 27	Numb. 6.	,, 9. 1–29	,, 17.	,, 6. and 7. ver. 1.
44.	,, 28 Nov. 3	,, 13. 17–33, & 14. 1–25	,, 9. 30–50	,, 22.	,, 8.
45.	Nov. 4 — 10	,, 16. 1–35	,, 10. 1–31	,, 23. 15–29	,, 9.
46.	,, 11 — 17	,, 20. 1–13, 22–29, and 21. 1–9	,, 10. 32–52	,, 30.	Gal. 3.
47.	,, 18 — 24	,, 24.	,, 11.	,, 31. 1–20, 31–40	,, 5. 13–26, and 6.
48.	,, 25 Dec. 1	Deut. 6.	,, 12.	,, 32. 26–44	Ephes. 1.
49.	Dec. 2 — 8	,, 8.	,, 13.	,, 33.	,, 2.
50.	,, 9 — 15	,, 10. 12–22, & 11. 1–21	,, 14. 1–31	,, 38.	,, 3.
51.	,, 16 — 22	,, 30.	,, 14. 32–72	,, 42.	,, 4.
52.	,, 23 — 29	,, 32.	,, 15.	Lamen. 1. or 2.	,, 5. 1–21
53.	,, 30 — 31	,, 33. and 34.	,, 16.	,, 3. 22–41	,, 5. 22–33, and 6.

TABLE OF SCRIPTURE LESSONS FOR DIVINE SERVICE

ON

EACH LORD'S DAY THROUGHOUT TWO YEARS.

SECOND YEAR.

	DATE.	MORNING SERVICE.		EVENING SERVICE.	
		1st Lesson.	*2nd Lesson.*	*1st Lesson.*	*2nd Lesson.*
1.	Jan. 1 — 7	Josh. 3. and 4. 1–14	Luke 1. 1–38	Prov. 16.	Phil. 1.
2.	,, 8 — 14	,, 5. 13–15, and 6.	,, 1. 39–80	,, 20.	,, 2.
3.	,, 15 — 21	,, 7.	,, 2. 1–20	,, 22.	,, 3.
4.	,, 22 — 28	,, 23.	,, 2. 21–52	,, 25.	,, 4.
5.	,, 29 Feb. 4	,, 24.	,, 3. 1–22	,, 27.	Col. 1.
6.	Feb. 5 — 11	Judg. 2.	,, 4.	,, 31. 10–31	,, 2.
7.	,, 12 — 18	,, 6.	,, 5.	Ezek. 1. and 2.	,, 3. and 4. 1–6
8.	,, 19 — 25	,, 7.	,, 6.	,, 8. and 9.	1 Thess. 4.
9.	,, 26 Mar. 3	,, 13.	,, 7.	,, 10.	,, 5.
10.	Mar. 4 — 10	,, 16. 4–31	,, 8. 1–25	,, 14.	2 Thess. 1.
11.	,, 11 — 17	Ruth 1.	,, 8. 26–56	,, 20. 27–44	,, 3.
12.	,, 18 — 24	1 Sam. 3.	,, 9. 1–27	,, 28.	1 Tim. 1. and 2. 1–7.
13.	,, 25 — 31	,, 4.	,, 9. 28–62	,, 33. 1–20	,, 6.
14.	Apr. 1 — 7	,, 9. 15–27, & 10. 1–13	,, 10.	,, 34.	2 Tim. 1.
15.	,, 8 — 14	,, 15.	,, 11. 1–28	,, 36. 1–7, 21–38	,, 2.
16.	,, 15 — 21	,, 16.	,, 11. 29–54	,, 37. 1–14	Titus 2. and 3. 1–9.
17.	,, 22 — 28	,, 17. 1–10, 32–58	,, 12. 1–34	,, 47. 1–12	Philemon.
18.	,, 29 May 5	,, 26.	,, 12. 35–59	Dan. 1.	Heb. 1. and 2.
19.	May 6 — 12	2 Sam. 1.	,, 13.	,, 2.	,, 3. 12–19, and 4.
20.	,, 13 — 19	,, 7.	,, 14.	,, 3.	,, 6.
21.	,, 20 — 26	,, 12. 1–23	,, 15.	,, 4.	,, 8.
22.	,, 27 June 2	,, 15.	,, 16.	,, 5.	,, 9.
23.	June 3 — 9	,, 17.	,, 17.	,, 6.	,, 10.
24.	,, 10 — 16	,, 18.	,, 18.	,, 7.	,, 11.
25.	,, 17 — 23	,, 19.	,, 19.	,, 8.	,, 12.
26.	,, 24 — 30	1 Chron. 29.	,, 20.	,, 9.	,, 13.
27.	July 1 — 7	1 Kings 3. 1–15	,, 21.	,, 10. and 12.	James 1.

TABLE OF SCRIPTURE LESSONS FOR DIVINE SERVICE

ON

EACH LORD'S DAY THROUGHOUT TWO YEARS.

SECOND YEAR—*continued.*

	DATE.	MORNING SERVICE.		EVENING SERVICE.	
		1st Lesson.	*2nd Lesson.*	*1st Lesson.*	*2nd Lesson.*
28.	July 8 — 14	1 Kings 8. 22–61	Luke 22. 1–38	Hosea 5. 8–15, & 6. 1–6	James 2.
29.	,, 15 — 21	,, 12.	,, 22. 39–71	,, 10. 12–15. and 11.	,, 3.
30.	,, 22 — 28	,, 16. 29–34, and 17	,, 23.	,, 14.	1 Pet. 1.
31.	,, 29 Aug. 4	,, 18.	,, 24.	Joel 2. 1–27	,, 2.
32.	Aug. 5 — 11	,, 19.	John 1.	,, 2. 28–32, and 3.	,, 3.
33.	,, 12 — 18	2 Kings 2.	,, 2.	Amos 5.	,, 4.
34.	,, 19 — 25	,, 4. 1–37	,, 3.	Obadiah	,, 5.
35.	,, 26 Sept. 1	,, 5.	,, 4.	Jonah 1. and 2.	2 Pet. 1.
36.	Sept. 2 — 8	,, 6. 24–33, and 7.	,, 5.	,, 3. and 4.	,, 3.
37.	,, 9 — 15	,, 12.	,, 6. 1–34	Micah 6.	1 John 1. and 2. 1–17
38.	,, 16 — 22	,, 13.	,, 6. 35–71	,, 7.	,, 3.
39.	,, 23 — 29	,, 17.	,, 7.	Nahum 1.	,, 4.
40.	,, 30 Oct. 6	,, 18. 37, and 19.	,, 8. 12–59	Habak. 1. 12–17, and 2.	,, 5.
41.	Oct. 7 — 13	,, 20.	,, 9.	,, 3.	Jude.
42.	,, 14 — 20	2 Chron. 34.	,, 10.	Zephan. 3.	Rev. 1.
43.	,, 21 — 27	,, 35.	,, 11. 1–46	Haggai 1. and 2. 1–11	,, 2.
44.	,, 28 Nov. 3	,, 36.	,, 12.	Zech. 1.	,, 3.
45.	Nov. 4 — 10	Ezra 1. and 3.	,, 13.	,, 2. and 3.	,, 4.
46.	,, 11 — 17	Neh. 1. and 2.	,, 14.	,, 4.	,, 5.
47.	,, 18 — 24	,, 8.	,, 15.	,, 6.	,, 6.
48.	,, 25 Dec. 1	Esther 5. 9–14. 6. and 7.	,, 16.	,, 9. 9–17, and 10.	,, 7.
49.	Dec. 2 — 8	Job 1. and 2. 1–10	,, 17.	,, 12. and 13.	,, 14.
50.	,, 9 — 15	,, 2. 11–13, and 3.	,, 18.	,, 14.	,, 19.
51.	,, 16 — 22	,, 9.	,, 19.	Malachi 1.	,, 20.
52.	,, 23 — 29	,, 28.	,, 20.	,, 2.	,, 21.
53.	,, 30 — 31	,, 42.	,, 21.	,, 3. and 4.	,, 22.

SCRIPTURE LESSONS FOR SPECIAL OCCASIONS.

New Year's Day.

Deut. 11 : Ps. 91 : Isa. 40 : Hab. 2, or Hab. 3.
Mat. 5. 1–16 : Mat. 25. 14–30 : John 15 : Rom. 12 : 1 Thess. 5 : 2 Pet. 1 : Rev. 3.

Close of the Year.

Deut. 8 : Ps. 90 : Ps. 103 : Eccl. 9.
Mat. 24. 36–51, and 25. 1–13 : Rom. 8. 16–39 : 2 Pet. 3 : Rev. 22.

Commemoration of the Birth of Christ.

Isa. 7. 10–16 : Isa. 9. 2–7 : Isa. 11. 1–10, and Isa. 12 : Mic. 4, and 5. 1–4.
Luke 2. 1–20 : John 1. 1–18 : Mat. 2 : Heb. 2.

Commemoration of the Crucifixion.

Ps. 22 : Isa. 52. 13–15, and 53 : Dan. 9. 20–27 : Gen. 22. 1–19.
Mar. 15. 1–41 : John 19. 1–30 : Rom. 5 : Phil. 2. 1–11 : Heb. 10. 1–25.

Commemoration of the Resurrection.

Ps. 16 : Ps. 118 : Isa. 25. 1–9, and 26. 1–4 : Jonah 1. 17, and 2.
Mat. 28 : Luke 24. 1–35 : John 20 : Rom. 6 : Rom. 8. 1–23 : Col. 3. 1–17 : Rev. 1.

Thanksgiving for Harvest.

Deut. 8 : Deut. 26 : Deut. 28. 1–14 : Ps. 65 : Ps. 145 : Hos. 2. 6–23.
Mat. 13. 1–43 : John 4. 31–38 : John 6. 1–14, and 22–35 : John 15. 1–16 : 2 Cor. 9.

Missionary Services.

Ps. 2 : Ps. 45 : Ps. 67 : Ps. 72 : Ps. 98 : Isa. 2 : Isa. 35 : Isa. 42. 1–17 : Isa. 49 : Isa. 60 : Isa. 61 : Isa. 66. 5–24 : Jer. 33 : Ezek. 47. 1–12 : Jonah 3 and 4 : Zeph. 3 : Zech. 8. 20–23, and 9.
Mat. 9. 35–38, and 10 : Mat. 28 : John 4. 1–42 : John 17 : Acts 10 : Acts 14 : Acts 16. 6–40 : Rom. 10 : Eph. 2 : Eph. 3 : Rev. 7.

Meeting of Church Courts.

Ps. 48 : Ps. 84 : Ps. 87 : Ps. 122 : Ps. 132 : Ps. 133 : Isa. 6 : Isa. 61 : Ezek. 33. 1–20 : Ezek. 34 : Mal. 2. 1–7.
John 10. 1–18 : John 13. 1–20 : John 20. 19–23, and 21. 15–19, Acts 20. 1–38 : Rom. 12 : 1 Cor. 3 : 1 Cor. 12 : 2 Cor. 6 : Eph. 4. 1–16 : 1 Tim. 3 : 2 Tim. 4.

SENTENCES OF SCRIPTURE FOR THE BEGINNING OF PUBLIC WORSHIP.

I.

Draw nigh to God, and He will draw nigh to you. Humble yourselves in the sight of the Lord, and He shall lift you up.

Therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for Him.

Our soul waiteth for the Lord: He is our Help and our Shield. For our heart shall rejoice in Him, because we have trusted in His holy Name.

II.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.

We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

III.

I was glad when they said unto me, Let us go into the house of the Lord.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple.

Thou, O Lord, art in the midst of us, and we are called by Thy Name; leave us not.

IV.

Serve the Lord with gladness; come before His presence with singing. Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His Name.

Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance. In Thy Name shall they rejoice all the day: and in Thy righteousness shall they be exalted.

As for me, I will come into Thy house in the multitude of Thy mercy: and in Thy fear will I worship toward Thy holy temple.

V.

Our help is in the Name of the Lord, who made heaven and earth.

The Lord send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings and accept thy sacrifice.

O Lord, open Thou my lips; and my mouth shall show forth Thy praise.

VI.

Exalt the Lord our God, and worship at His holy hill: for the Lord our God is holy.

Blessed are the pure in heart: for they shall see God.

I will wash mine hands in innocency: so will I

compass Thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all Thy wondrous works.

VII.

Give unto the Lord the glory due unto His Name; bring an offering, and come into His courts.

Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple.

VIII.

How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.

God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him.

O worship the Lord in the beauty of holiness: fear before Him, all the earth.

IX.

Blessed are they that dwell in Thy house: they will be still praising Thee. Blessed is the man whose strength is in Thee; in whose heart are the highways to Zion.

O God, Thou art my God; early will I seek Thee:

my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; to see Thy power and Thy glory, so as I have seen Thee in the sanctuary.

We will go into His tabernacles; we will worship at His footstool. Arise, O Lord, into Thy rest; Thou, and the ark of Thy strength. Let Thy priests be clothed with righteousness; and let Thy saints shout for joy.

X.

The Lord is in His holy temple; let all the earth keep silence before Him.

God that made the world, and all things therein, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed anything.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

XI.

Remember the Sabbath day, to keep it holy.

Every one that keepeth the Sabbath from polluting it; and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer.

They shall call upon My Name, and I will hear them: I will say, It is My people; and they shall say, The Lord is my God.

XII.

MORNING.

This is the day which the Lord hath made; we will rejoice and be glad in it.

My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up.

For with Thee is the fountain of life: in Thy light shall we see light.

XIII.

EVENING.

Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord.

It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High: to shew forth Thy loving-kindness in the morning, and Thy faithfulness every night.

Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice.

XIV.

A MISSIONARY SERVICE.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

And it shall be in that day, that living waters shall go out from Jerusalem.

And everything shall live whither the river cometh.

God shall bless us, and all the ends of the earth shall fear Him.

XV.

A COMMUNION SERVICE.

Behold the Lamb of God, which taketh away the sin of the world.

Jesus loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart, in full assurance of faith.

XVI.

A SERVICE OF HUMILIATION.

Rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness.

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

Our eyes wait upon the Lord our God, until that He have mercy upon us. Have mercy upon us, O Lord, have mercy upon us.

I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints: but let them not turn again to folly. Surely His salvation is nigh them that fear Him; that glory may dwell in our land.

XVII.

A UNITED SERVICE.

Behold, how good and how pleasant it is for brethren to dwell together in unity!

There shall be a day, that the watchmen upon the

mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord; and their soul shall be as a watered garden; and they shall not sorrow any more at all.

O house of Jacob, come ye, and let us walk in the light of the Lord.

If we walk in the light, as He is in the light, we have fellowship one with another; and the blood of Jesus Christ His Son cleanseth us from all sin.

XVIII.

A CHRISTMAS SERVICE.

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us, in the house of His servant David.

XIX.

A NEW YEAR SERVICE.

Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God.

Beloved, be not ignorant of this one thing, that one

day is with the Lord as a thousand years, and a thousand years as one day.

This God is our God for ever and ever; He will be our guide even unto death.

I am continually with Thee; Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory.

XX.

AN EASTER SERVICE.

Now is Christ risen from the dead, and become the first-fruits of them that slept.

Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

XXI.

A HARVEST SERVICE.

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

Thou crownest the year with Thy goodness; and Thy paths drop fatness.

The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing.

Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!

ORDER FOR PUBLIC WORSHIP ON THE LORD'S DAY.

Order of Service.

1. *The Minister may begin the Service by repeating one or more suitable Sentences of Holy Scripture.*

2. *A short* PRAYER OF INVOCATION *shall then be offered; the Minister before this and all the other prayers saying,* Let us pray; *and the Congregation at the close saying or singing,* Amen.

3. *Then shall the Minister call upon the Congregation to sing a Psalm or Hymn, which should be expressive of adoration, invocation, or thanksgiving for the privilege of public worship.*

4. *Thereafter shall be offered* A PRAYER OF CONFESSION AND SUPPLICATION.

5. *The Minister shall then read a portion of the Old Testament; the Lesson being introduced after this manner,* Let us read the Word of God from the Old Testament Scriptures, in the Book of ———, chapter ——, at the —— verse.

6. *A Prose Psalm or Scripture Sentence shall then be sung.*

7. *The Lesson from the New Testament shall next be read; the Minister saying at the beginning,* Let us read the Word of God from the New Testament Scriptures, in the Gospel according to ——; or, in the Epistle of ——— to ———, chapter

——, at the —— verse: *and at the close*, The Lord bless to us the reading of His holy Word.

8. *Then shall be offered* A PRAYER OF THANKSGIVING AND INTERCESSION; *following immediately upon which the Choir and Congregation shall say or chant* THE LORD'S PRAYER, *and afterwards bow for a few moments in Silent Prayer.**

9. *A Psalm or Hymn of a praiseful character shall next be sung.*

10. *The Minister may then offer a brief* PRAYER FOR ILLUMINATION.

11. *After this* THE DISCOURSE *shall be delivered.*

12. *A Psalm or Hymn appropriate to the Discourse may next be sung.*

13. *Then shall follow a short* PRAYER,

14. *A Dismission Hymn or Doxology, and*

15. THE BENEDICTION.

* When the Offering for the support of ordinances forms a part of the Service, it may appropriately be taken between No. 8 and No. 9.

MORNING SERVICE.

This is the day which the Lord hath made: we will rejoice and be glad in it. Save now, we beseech Thee, O Lord: O Lord, we beseech Thee, send now prosperity.

We will lift up our eyes unto the hills, from whence cometh our help. Our help cometh from the Lord, who made heaven and earth.

O come, let us worship and bow down: let us kneel before the Lord our Maker.

Prayer of Invocation.

O Thou that slumberest not nor sleepest, we bless Thee that Thou hast watched over us during the night that is past, and brought us this day into Thy house of prayer. Be in the midst of us, we humbly beseech Thee, as we are met together for Thy worship. Cause us to feel that though sin had put us far from Thee, yet in Jesus Christ Thy Son Thou hast mercifully made us nigh. Reveal Thyself in love to us according to Thy promise; and grant us such a vision of Thy glory as shall constrain us to say, This is none other than the house of God, and this is the gate of heaven!

Be Thou this day our Teacher and Comforter; and be pleased so to visit us with the grace of Thy Holy Spirit that, in waiting upon Thee, we shall be quickened, encouraged, and edified, to the end that we may bring forth fruit abundantly to the glory of Thy great Name, through Jesus Christ our Lord. AMEN.

PRAISE—*Metrical Psalm or Hymn.*

Prayer of Confession and Supplication.

Almighty God, we bless Thee that Thou hast revealed to us not only Thy greatness and majesty, but also Thy tenderness and love. Though Thou art the high and lofty One that inhabiteth eternity, whose Name is Holy, yet Thou dwellest with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Like as a father pitieth his children, so Thou dost pity them that fear Thee; for Thou knowest our frame, Thou rememberest that we are dust.

Mercifully regard us, we beseech Thee, as with penitent heart we come into Thy holy presence to make confession of our iniquities. We acknowledge with shame of face that our offences are grievous, and the number of them is very great. We have sinned against Thee by thoughts of vanity and words of folly, by unholy feelings and rebellious acts. We have wilfully done that which Thou hast forbidden, and have selfishly omitted that which Thou hast commanded. We confess all before Thee—our open transgressions and our secret faults, our sins remembered and our sins forgotten: we humble ourselves in the dust because of them, and we entreat Thee to have mercy upon us.

Most gracious God, who hast said that if we confess our sins Thou art faithful and just to forgive us our sins and to cleanse us from all unrighteousness, pardon, we beseech Thee, all that is past; confirm and strengthen us in all goodness for the time to come; and let the peace of Thy forgiveness ever keep our hearts and minds, that we may henceforth walk before Thee unto all pleasing, through Jesus Christ our Lord. [Amen.]

Almighty God our Heavenly Father, who hast commanded us in everything by prayer and supplication to make our requests known unto Thee, be pleased to impart to us the strength that we need for the faithful performance of our duty. Inspire us with a sincere desire to glorify Thee in all the labours of our hands, and by all the thoughts of our hearts; and grant that we, seeking first the kingdom of God and His righteousness, may ever be found not only diligent in business, but fervent in spirit, serving the Lord.

Enable us by Thy Holy Spirit to make manifest the savour of godliness in our daily lives. Teach us to be true and pure, and valiant in the defence of all things right; yea, make us willing to be persecuted for righteousness' sake. Strengthen us evermore by Thy grace, that we, resisting all denial of our convictions and all sinful evasion, may in the good fight be faithful unto death, and at last receive the crown of eternal life.

O God, who hast sent Thy Son to be the pattern of our lives, as well as the propitiation for our sins, grant that the same mind may be in us which was also in Him. Make us meek in heart, and pure in motive, and ever zealous in our Father's business. Deliver us from all selfishness and self-righteousness; and as He hath loved us, even so may we love one another with that love which is the fulfilling of the law, that all men may know that we are His disciples.

O Thou Lover of our souls, who hast quickened us from the death of sin, and brought us from darkness unto light, graciously grant that the good work which has been begun in us may be performed until the day of Jesus Christ. Lead us upward and onward from strength to strength, and from glory to glory. This we pray, that our

love may abound yet more and more in knowledge and in all judgment; that we may approve things that are excellent; that we may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Almighty God, the Fountain of all good, grant us grace, we beseech Thee, to realize our need of Thee, and our constant dependence upon Thee. Thou hast been the dwelling-place of Thy people in all generations. Our fathers in their pilgrimage walked by Thy guidance, and rested on Thy compassion. Still to us their children be Thou the pillar of cloud by day, and the pillar of fire by night. In our manifold wanderings be Thou ever near us; in sorrow let Thy pity revive our fainting souls; in prosperity let Thy Spirit wean us from pride and keep us humble; and when flesh and heart faileth, be Thou the Strength of our heart and our Portion for ever.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee, bless us in our fellowship one with another, so that our meeting may be a true communion of saints. Enable us, in our worship of Thee the Father of all, to feel that we are members of the one great brotherhood of believers; and may all who worship in Thy house to-day have a place at last in the general assembly and Church of the first-born, and join in the worship of the saints before the throne who serve Thee day and night in Thy temple.

Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. AMEN.

READING FROM THE OLD TESTAMENT.

PRAISE—*Prose Psalm, or Scripture Sentence.*

READING FROM THE NEW TESTAMENT.

Prayer of Thanksgiving and Intercession.

Almighty God, who callest us to enter into Thy gates with thanksgiving, and into Thy courts with praise, we unite in offering thanks and praise unto Thy Name for Thy great goodness and mercy unto us. We bless Thee that Thou didst make man in Thine own image, and only a little lower than the angels. We acknowledge with thankful hearts all the gifts which Thou hast bestowed upon our race; and the unnumbered mercies, often unnoticed, and always undeserved, which we ourselves are continually receiving. Thou daily loadest us with benefits; our cup runneth over.

But above all, we praise Thee because Thou didst remember us in our low estate, and didst in the fulness of the time send forth Thine own Son Jesus Christ to redeem us from the guilt and the doom of sin. We praise Thee for His holy human life, and for His obedience unto death as the propitiation for our sins. We rejoice in the remembrance of His glorious resurrection and ascension, and of His reign as our Priest-king at the right hand of the Majesty on high.

We bless Thee also for the descent of the Holy Ghost, whom Thou hast given to fill Thy Church with His presence, and to enrich Thy people with all spiritual blessings in heavenly places in Christ. For all the means of grace—for Thy holy Word, for the sacraments of Thy Church, for the fellowship of Thy people, for the privilege

of prayer and communion with Thee our Father, we praise Thy glorious Name.

Almighty God, we give Thee honour and thanks for all the discipline of life through which Thou causest Thy people to pass; for the trials which are sent to bring us strength and courage, and to train us to patience and self-control; and for the chastisements and sorrows which afterward yield the peaceable fruit of righteousness to those that are exercised thereby. We bless Thee for the promise of Thy Divine help and succour in all our necessities; for Thy fatherly comfort in all time of our tribulation; and for the great hope that, after we have suffered a while, Thou wilt receive us into Thine eternal glory by Christ Jesus. Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away. [AMEN.]

Almighty God, who hast commanded us to make intercessions for all men, we humbly beseech Thee to receive our petitions on behalf of those whom we ought to remember at the throne of grace.

O Thou who hast made of one blood all nations of men, we pray for the whole human race, that they may be brought to the knowledge of the truth, and may become united in the fear and love of Thee. Let Thy way, O God, be known upon earth, and Thy saving health among all nations.

Look down in Thy kindness upon our native land. Hear us on behalf of our sovereign the Queen, and the members of the royal family. May the throne be established in righteousness. Grant a spirit of wisdom and of

the fear of the Lord to the Queen's ministers, to the members of Parliament, to all judges and magistrates, and to every servant of our fatherland.

We pray that Thou wouldest uphold and encourage all true ministers of Thy Word throughout the land; that Thou wouldest prosper our universities and seats of learning, and aid all teachers of youth; that Thou wouldest enlighten those who guide public opinion by voice or pen; that Thou wouldest give Thy Spirit to all physicians, and sustain them in their endeavours to heal the bodies of men. Hear us also for all busy workers in the highways of life; for the merchant at the mart of business, for the labourer in the field, and for the sailor on the sea, that while pursuing their several callings with fidelity and zeal, they may remember that they serve a Master in heaven.

Almighty Father, the God of all comfort, we entreat Thee in behalf of the sick and the afflicted, that it may please Thee to grant unto them comfort and relief. Spare lives that are useful and precious, if it seem good in Thy sight. Forsake not Thy servants who are old and grey-headed; but when their strength faileth do Thou tenderly sustain them, and cheer their hearts with the sweet hope of eternal life. Hear us, O pitiful Saviour, for the poor and needy, and for the widow and the orphan. Have compassion on the ignorant, and on them that are out of the way. Look in mercy upon the fallen and the degraded, and upon all who have forsaken or forgotten the religion of their early days. We supplicate strength for the weak, guidance for the perplexed, succour for the tempted, and restoration even at the eleventh hour for those who have wandered far from Thee.

Father of mercies, we pray for the good estate of the

holy catholic Church, that all who call themselves Christians may be built up in their most holy faith, and that Thy Church everywhere may be more faithful to its heavenly mission in the world. Hear us for Thy cause in distant parts of the earth. Remember in mercy Thine ancient people the Jews, and grant that the veil of unbelief may be taken away from their hearts. May the heathen be turned from their idols to serve the living and true God. Let Satan's kingdom be destroyed, and the kingdom of glory be hastened. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever; and let the whole earth be filled with His glory. AMEN, and AMEN.

THE LORD'S PRAYER—*By the Congregation.*

Pause for Silent Prayer.

PRAISE—*Psalm or Hymn.*

Prayer for Illumination.

Almighty God, who hast put us in trust of the Gospel of Christ, let that Gospel come to us this day not in word only, but in power, and in much assurance, and in the Holy Ghost. Be pleased to grant that in Thy light we may see light. Sanctify us through Thy truth; Thy Word is truth. Let the memory of Christ's love be an inspiration to our souls. Excite within us a greater love to Him who first loved us, and so order our conversation that we shall henceforth live not unto ourselves, but unto Him who died for us and rose again.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. AMEN.

The Discourse.

PRAISE—*Psalm or Hymn.*

Prayer.

Almighty and most merciful God, who hast sounded in our ears Thy divine and saving oracles; enlighten our minds to the full understanding of what has been spoken, that we may not only be hearers of good words but doers of good works, following after faith unfeigned, with blameless life and conduct without reproach, through Jesus Christ our Lord.

Now unto the God of all grace, who hath called us unto His eternal glory by Christ Jesus, be glory and dominion for ever and ever. AMEN.

PRAISE—*Doxology.*

The Benediction.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

AFTERNOON OR EVENING SERVICE.

How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.

Blessed are they that dwell in Thy house: they will be still praising Thee.

Praise waiteth for Thee, O God, in Zion: and unto Thee shall the vow be performed. O Thou that hearest prayer, unto Thee shall all flesh come.

Prayer of Invocation.

O Lord God, who lovest the gates of Zion more than all the dwellings of Jacob, and who art ever nigh unto them that call upon Thee in truth, be Thou merciful unto us, we beseech Thee, and make us joyful in Thy house of prayer. We bless Thee that Thou hast consecrated for us a new and living way, and that with boldness we may enter into the holiest by the blood of Jesus. We entreat Thee, for His sake, to receive us graciously, and to visit us with Thy salvation. Be pleased to shed down Thy Holy Spirit on all who are here assembled, that being cleansed from sin, and illumined by Thy grace, we may worthily shew forth Thy praise, meekly learn Thy Word, render due thanks for Thy mercies, and obtain a gracious answer to our prayers, through the merits of Jesus Christ our Lord. AMEN.

PRAISE—*Metrical Psalm or Hymn.*

Prayer of Confession and Supplication.

O God, who dwellest in light that is inaccessible and

full of glory, whom no eye hath seen nor can see, but who dost reveal Thyself to faithful hearts, enable us, we beseech Thee, to draw nigh unto Thee with reverence and godly fear, that we may see Thy power and glory so as we have seen Thee in the sanctuary, and may, by vision of the infinite purity, be made ourselves more pure, and by experience of the Divine mercy be made ourselves more merciful.

O Thou, whose sacrifices are a broken spirit, and who wilt not despise a contrite heart, be pleased mercifully to receive us, as we now come in penitence to Thy footstool and make confession of our sin. We acknowledge that we are unworthy to stand in Thy presence, or to take Thy holy Name into our lips. We, with our fathers, have transgressed Thy holy covenant. We have sinned against Thee in thought, and word, and deed. We have been distrustful, impatient, and uncharitable. We have been disobedient, worldly, and selfish. We have been forgetful of Thy holy commandment, insensible to Thy goodness, and heedless of Thy promises. Have compassion upon us, O Lord, and for Thy Name's sake pardon our iniquity, for it is great.

We do not seek to palliate our guilt, or to set our virtues over against our offences. We feel ourselves to be altogether as an unclean thing in Thy sight. But we look up humbly to Thee, our Father, who hast revealed to us the infinite depth of Thy compassion in the life and death of Thy Son, Jesus Christ our Lord. We rejoice in the perfection of His righteousness, and in the glory of His sacrifice. For His sake turn again, we beseech Thee, when Thou hearest the cry of the truly penitent; and grant that, being humbled by Thy mighty hand, and brought to a deep sense of our sins, we may so

watch against temptation, and be so helped and strengthened by Thy favour, as hereafter to serve and please Thee, in newness of life, through Jesus Christ our Lord. [AMEN.]

God of all grace, who hast taught us to be careful for nothing, but in everything by prayer and supplication with thanksgiving to make our requests known unto Thee, stretch out Thy hand full of blessings, and supply our wants out of Thine infinite riches. Bestow upon us, Thy children, the good gift of Thy Holy Spirit, that we, receiving through Him the blessed assurance of our forgiveness and acceptance, may have Thy peace in our hearts, and may know that joy in God through our Lord Jesus Christ which is better than any earthly good. Hold up our goings in Thy paths, that our footsteps slip not, and guide us evermore in the way of Thy precepts. Help us to resist the devil, to overcome the world, and to serve Thee in our day and generation. Give us courage to confess Christ always, and grant that by Thy strength we may endure in His service unto the end; that, having finished our course with joy, we may rest in hope, and finally attain to the resurrection of the just, through Thine infinite grace and mercy.

O our God, who wilt make perfect that which concerneth Thy people, inspire us, we beseech Thee, with faith and patience, that in the work of our daily life and in the common duties of our calling we may still seek our good in Thee, and may ever find our purest joy in denying ourselves for the good of others. Enable us so to abound in hope through the power of Thy Spirit that we shall strive continually after a pure and perfect life, and labour earnestly for the well-being of men and for the establishment of Thy kingdom in the earth. Suffer us

not to be cast down by our failures; let us not fall into unbelief of Thy promises; but, strong in the faith of Christ's appearing, may we continue steadfast and unmoveable, always abounding in the work of the Lord.

O Lord our God, whose presence is light to them that are in darkness and comfort to them that are in sorrow, help us to see Thee alike in the joy of life and in its dreary discipline. May we learn the uses of sorrow and the ministry of pain. O send out Thy light and Thy truth, that the mystery of our life may lose itself in the radiance of Thy love. Satisfy us early with Thy mercy, O Lord; and let us feel that behind the dark things of time there is the clear shining of Thy perfect day.

Now our Lord Jesus Christ Himself, and God, even our Father, who hath loved us and hath given us everlasting consolation and good hope through grace, comfort our hearts, and stablish us in every good word and work. The very God of peace sanctify us wholly; and we pray God our whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. AMEN.

READING FROM THE OLD TESTAMENT.

PRAISE—*Prose Psalm or Scripture Sentence.*

READING FROM THE NEW TESTAMENT.

Prayer of Thanksgiving and Intercession.

O Lord, open Thou our lips; and our mouth shall shew forth Thy praise.

We render thanks unto Thy Name, O God, for all Thy goodness to us, known and unknown. Thou hast created

us in Thine image, formed us for Thy service, and lovingly guarded us all through life. We rejoice to celebrate Thine infinite goodness, and Thine unspeakable love. Bless the Lord, O our souls; and all that is within us, bless His holy Name. Bless the Lord, O our souls, and forget not all His benefits: who forgiveth all our iniquities; who healeth all our diseases; who redeemeth our life from destruction; who crowneth us with loving-kindness and tender mercies.

We thank Thee, most gracious God and Father, that Thou hast given us a revelation of Thy character and will, and hast made known to us the way of salvation. We bless Thee for the sure word of prophecy, which is as a light shining in a dark place, revealing to us Thy kingdom of eternal peace, and the way of pardon and reconciliation. Especially do we thank Thee for the gift of Thy Son Christ Jesus, who is the brightness of Thy glory, and the express image of Thy person, and in whom dwelleth all the fulness of the Godhead. We bless Thee for His holy incarnation, for His perfect life on earth, and for His precious sufferings and death upon the cross. We rejoice that when He had overcome the sharpness of death, He opened the kingdom of heaven to all believers. Grant, we beseech Thee, that we may find in His work a complete salvation, and in Himself the full satisfaction of all our wants.

O God, who hast said of Zion, This is My rest, here will I dwell, for I have desired it, we praise Thee for the institution of the Christian Church, with its ministry and ordinances; and we beseech Thee to bless abundantly all the means of grace. Clothe Thy Church with beauty and power; and enable her more and more to fulfil her Divine mission in the world.

God of all grace, whose inspiration giveth understanding, we thank Thee for all wise teachers, and for all good men. For the glorious company of the Apostles, for the goodly fellowship of the Prophets, and for the noble army of Martyrs, we praise and magnify Thy Name. With heartfelt gratitude we remember all whose lives have made this world purer and holier. We praise Thee for all whom Thou hast gathered into the Church on earth, and for all whom Thou hast called to the Church in heaven. Grant, Divine Father, that we may be found at the last in the happy company of those to whom an entrance shall be ministered abundantly into Thy kingdom in glory, through Jesus Christ our Lord. [AMEN.]

Almighty God, who desirest that all men should be saved, and come to the knowledge of the truth, bless, we beseech Thee, the preaching of the Gospel in all the Churches of the saints, and throughout the whole world. Suffer not Thy Word to return unto Thee void, but cause it to accomplish that which Thou pleasest, and to prosper in the thing whereto Thou hast sent it.

Bless all ministers and missionaries, all teachers and evangelists, all office-bearers in Thy Church, and all who are labouring to advance Thy cause and kingdom in the world.

We beseech Thee to remember in mercy all our fellow-men who sit in darkness and in the shadow of death. Cause Thy way to be known upon earth, and Thy saving health among all nations. Let the people praise Thee, O God; let all the people praise Thee.

Bless, we entreat Thee, the instruction of the young. Give to all teachers wisdom, and to all who are taught docility. By Thy grace enable parents to bring up their children in the nurture and admonition of the Lord. Let our sons be as plants grown up in their youth; and our

daughters as corner-stones, polished after the similitude of a palace.

We humbly beseech Thee to bless this congregation of Thy people. May those whom Thou hast appointed to minister unto them in holy things take heed to themselves, and to all the flock over which the Holy Ghost hath made them overseers, to feed the Church of God, which He hath purchased with His own blood; that, when the Chief Shepherd shall appear, they may receive a crown of glory that fadeth not away.

Gracious Father, be Thou pleased in pity and compassion to remember the sick, the infirm, those departing this life, and those who are mourning the loss of friends. Help all such in their weakness and sorrow to cleave to Him who is the strength and consolation of His people, and who says to them, Let not your heart be troubled.

Visit in Thy mercy such as have erred and strayed from the right path; quicken those who are dead in trespasses and sins; restore them that are penitent. Hasten the time, we beseech Thee, when all men shall know Thee, from the least to the greatest, and when the whole earth shall be filled with Thy glory.

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. AMEN.

THE LORD'S PRAYER—*By the Congregation.*

Pause for Silent Prayer.

PRAISE—*Psalm or Hymn.*

Prayer for Illumination.

Most gracious God, our Heavenly Father, in whom alone dwelleth all fulness of light and wisdom, illuminate

our minds, we beseech Thee, by Thy Holy Spirit, in the true understanding of Thy Word. Give us grace that we may receive it with reverence and humility unfeigned. May it lead us to put our whole trust in Thee alone; and so to serve and honour Thee, that we may glorify Thy holy Name, and edify our neighbours by a good example. We ask this for the sake of our Lord and Saviour Jesus Christ. AMEN.

The Discourse.

PRAISE—*Psalm or Hymn.*

Prayer.

Almighty God, our Heavenly Father, we give thanks unto Thy Name for that portion of Thy holy Word of which Thou hast this day made us partakers. Grant, we beseech Thee, that we may always be doers of the Word, and not hearers only. Impress upon our hearts the saving truths upon which we have now been meditating, that, like precious seed sown in a good soil, they may bring forth fruit abundantly to Thy praise, through Jesus Christ our Lord.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. AMEN.

PRAISE—*Doxology.*

The Benediction.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

SELECTED COLLECTS.

O Lord, our Heavenly Father, Almighty and Everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with Thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by Thy governance, to do always that which is righteous in Thy sight: through Jesus Christ our Lord. AMEN.

O God, who givest us not only the day for labour and the night for rest, but also the peace of this blessed day; grant, we beseech Thee, that this season of holy quiet may be profitable to us in heavenly things, and refresh and strengthen us to finish the work which Thou hast given us to do. AMEN.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name: through Jesus Christ our Lord. AMEN.

Almighty God, the Fountain of all wisdom, who knowest our necessities before we ask, and our ignorance

in asking: we beseech Thee to have compassion on our infirmities, and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us in the fulness of Thy love and grace, which Thou hast made known to us: through Jesus Christ our Lord. AMEN.

Prevent us, O God, in all our doings, with Thy most gracious favour, and further us with Thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life: through Jesus Christ our Lord. AMEN.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise, that when two or three are gathered together in Thy Name, Thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. AMEN.

O God, who didst teach the hearts of Thy faithful people by sending to them the light of Thy Holy Spirit, grant unto us by the same Spirit, to have a right understanding of Thy saving truth; visit, we pray Thee, this congregation with Thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase

in them true religion; nourish them with all goodness, and of Thy great mercy keep them in the same; through Jesus Christ our Lord. AMEN.

Rest upon us, O Spirit of wisdom, and deliver us from error and self-delusion, and guide us into eternal truth. Rest upon us, O Spirit of holy fear, and keep us in watchfulness and prayer, that we may not heedlessly stumble, or fall into wilful sin. Rest upon us, O Spirit of love, and chase all unrighteous anger, all bitterness and envy and evil grudges from our hearts. O Holy Spirit, be Thou our Comforter in trial, when the billows go over our heads; be our Strength in the hour of weakness, our Peace in trouble and strife, the Sanctifier of all our work and all our joy. Our hearts lie open before Thee. Come to them, Lord, and make them Thy temple and Thy dwelling-place; and grant that we may behold, with hope and joy, the dawning of that light which shall shine more and more unto the perfect day. AMEN.

ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

Order of Service.

Preparation and Instruction.

1. Introductory Sentences of Scripture.
2. Psalm or Hymn (Introductory).
3. *Prayer for Grace.*
4. Reading of Scripture.
5. Psalm or Hymn referring to Christ's Atoning Work.
6. Pre-Communion Address.

The Communion.

7. The Words of Institution.
8. *Eucharistic Prayer* (the Congregation responding by singing the Sanctus or the Hosanna).
9. Silent Prayer, and Uncovering of the Elements.
10. Communion Hymn.
11. *Blessing of the Bread*, and Distribution.
12. *Blessing of the Cup*, and Distribution.
13. Song of Thanksgiving.

Exhortation and Devotion.

14. Exhortation.
15. *Prayer of Self-Dedication and Intercession.*
16. Concluding Hymn.
17. *Benediction.*

Note.—Should the Communion follow immediately upon the Sermon, Nos. 1–6 of the above may be omitted.

The Congregation being assembled, the Minister may begin the Service by reciting some suitable sentences of Holy Scripture, such as—

Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.

Blessed are they which are called unto the marriage supper of the Lamb.

Then may be sung an introductory Psalm or Hymn, such as—

Ps. 23: Ps. 36. 5–10: Ps. 43. 3–5: Ps. 63. 1–5: Ps. 100: Ps. 118. 19 and 26–29: Ps. 132. 7–10: Par. 2: Hy. 74: Hy. 221.

Thereafter the Minister shall offer a Prayer for Grace and Preparation.

Prayer for Grace.

Eternal and ever-loving Lord, who hast in the holy Supper made for Thy people a feast of fat things, and who hast therein called us to the fellowship of Thy life-giving Spirit, we Thy servants bow down before Thee awaiting Thy rich mercies. Send forth upon us, we beseech Thee, Thine abundant grace and benediction. Cheer our hearts with the comfort of Thy presence; and grant that in observing Thine ordinance we may be partakers of Thine everlasting peace, through Jesus Christ our Lord.

We humbly confess, O Lord God, that we have been erring and wayward children. We have sinned against Heaven and before Thee, and are not worthy to partake of the good things of our Father's house.

Yet now, most gracious Lord, receive us, we beseech Thee, to the embrace of Thy love, and vouchsafe unto us a token of forgiveness for Jesus' sake. In Thy tender compassion do Thou Thyself lead us to the Table which Thou hast prepared; and grant that our souls and bodies being hallowed by Thy grace, and our consciences purged from dead works, we may receive Thy gifts without sin, and find in them an inspiration of strength to serve, of joy to endure, and of patience to wait for the brightness of eternal bliss.

Our Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. AMEN.

Or this Prayer may be used:

We bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant us, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man: that Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. AMEN.

Thereafter shall follow the Reading of Holy Scripture. The following are appropriate passages:

(1) Exod. 12. 3–14, or 21–27: with Matt. 26. 17–29.
(2) Exod. 16. 11–15 and 32–35: with John 6. 24–35.
(3) Exod. 20. 1–17: with Rom. 3. 19–26, and 5. 1–11; or with Matt. 5. 3–16.
(4) Ps. 22. 1–8, 16–18, and 23–31: with Phil. 2. 5–11.
(5) Ps. 40. 1–8: with Heb. 10. 1–10.
(6) Isa. 53: with Heb. 10. 12–25.
(7) Dan. 9. 20–27: with John 12. 20–33.

A Hymn or Scripture Sentence referring to Christ's atoning work may now be sung, such as—

Par. 25. 4–8: Par. 44. 3–6: Hy. 42: Hy. 43: Hy. 45: Hy. 60: Hy. 62: Hy. 92: Hy. 97: Hy. 132: Hy. 190: Hy. 191: Sent. 96: or Sent. 121.

Then shall the Minister address to the Communicants such words as may aid in preparing their minds for the due observance of the Ordinance; after which he shall say:

Let us read the words of the Institution of the Lord's Supper as they are recorded by the Apostle Paul in his First Epistle to the Corinthians, chapter eleventh, at the twenty-third verse.

The Words of Institution.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same

night in which He was betrayed took bread: And when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new covenant in My blood: this do ye, as oft as ye drink it, in remembrance of Me. [For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body.]

Thereupon shall be offered the

Eucharistic Prayer.

Father of mercies and Fountain of all goodness, we heartily thank Thee for all Thy bounties. We thank Thee for our life with all its blessings of health and strength, of comfort and privilege; for all its charities and affections, and its means of doing good; for whatever measure Thou hast taught us of Thy grace and truth, and for our hopes of things eternal.

Above all, we praise Thee that we have been redeemed with the precious blood of Thy dear Son, who His own self bare our sins in His own body on the tree. We bless Thee for Him who loved us and gave Himself for us; who poured out His soul unto death an offering and a sacrifice to God, and who, having by His own blood entered into the holy place, ever liveth to make intercession for us. Help us to love and adore our blessed

Redeemer. Enable us in our hearts to crown Him with our worship, and to say with all the ransomed, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!

This day, our Heavenly Father, we offer to Thee the gratitude of our souls for the precious memorial which Thou hast given us of our Saviour's atoning work, and for our fellowship with Thy saints in shewing the Lord's death till He come. Blessed be Thy Name that in this Sacrament we are enabled by faith to see the glory of the Cross, and to realise our vital union with Him who alone is the life of our souls. Increase our faith, we beseech Thee; enlarge our love, quicken our discernment, that these holy symbols may bear to us a new revelation of the love which passeth knowledge, and unfold to us the mystery of everlasting joy.

To Thy Name be praise, O Lord our God, for the promise of Thy reviving presence with every humble and contrite soul, and for the blessed assurance that Thou wilt manifest Thyself in love unto those who truly seek Thee. Let Thy word be fulfilled unto us Thy waiting children; yea, let the beauty of the Lord our God be upon us. O Thou that didst of old shine forth in glorious majesty on the holy mount, Thou that didst descend in the pillar of fire upon the tabernacle in the wilderness, Thou that didst fill the temple with Thy glory, Thou that gatherest unto Thyself those who make a covenant with Thee by sacrifice,—we beseech Thee that Thou wilt now magnify Thy Name in the midst of Thy people, and fill them with the joy of Thy salvation. Let the glory of the Lord fill this house of the Lord; and may we all with open face beholding as in a glass the glory of the Lord,

be changed into the same image from glory to glory, as by the Lord the Spirit.

This our sacrifice of thanksgiving we humbly beseech Thee to accept for the sake of Jesus Christ our Lord, through whom we adore and magnify Thy glorious Name, saying with cherubim and seraphim and all the host of Heaven, Holy, holy, holy, Lord God of hosts; heaven and earth are full of Thy glory. Glory be to Thee, O Lord most high! [Blessed is He that cometh in the name of the Lord. Hosanna in the highest!] AMEN.

The Congregation shall immediately respond by singing the Sanctus (Dox. 17), if the prayer concludes with it; or the Hosanna (Sent. 90), if the prayer concludes with that.

After a brief pause for silent prayer, [the Minister shall descend from the pulpit and take his place at the table, and] the Elders shall uncover the elements. One of the following Sacramental Hymns shall then be sung:

Par. 35: Hy. 278: Hy. 279: Hy. 280: Hy. 281: Hy. 282.

Then the Minister, taking a portion of the Bread into his hand, shall say:

The Lord Jesus Christ, the same night in which He was betrayed, took Bread, and blessed it, giving thanks. Likewise let us do in His name.

Blessing of the Bread.

God of all grace, we thank Thee that at this holy table Jesus Christ is before our eyes openly set forth crucified—wounded for our transgressions and bruised for our iniquities; and we praise Thee that in this bread which we break we have the communion of His broken body.

Inspire us, we beseech Thee, with a true and living faith, that, as we partake of this sacramental food, we may spiritually eat of the true Bread which came down from Heaven, and be made joyful with the blessings of the Saviour's grace. May we have such fellowship with our Redeemer in this holy mystery that His words shall be to us spirit and life, and He Himself a full satisfaction to our souls' desires.

[O Thou King of saints, bless the provision of Zion to every communicant; and grant that we, being nourished in our souls with the benefits of the new covenant, may go from strength to strength, until, having finished our course and become meet for the inheritance of the saints in light, we shall with all the blessed eat of the hidden manna in our Father's kingdom.]

This we ask in the name of Jesus Christ our Lord. AMEN.

The Minister shall then say:

The Lord Jesus Christ brake the Bread (*here the Minister shall break the Bread*) and gave it to the disciples (*here he shall give the Bread to the Elders*), saying, Take, eat: this is My Body, which is broken for you: this do in remembrance of Me.

The Minister and the Elders having partaken of the Bread, it shall be distributed among the Communicants.

After all have partaken, the Minister shall take the Cup in his hand, and say:

The Lord Jesus in like manner took the Cup, and blessed it, giving thanks. Likewise let us do in His name.

Blessing of the Cup.

What shall we render unto the Lord for all His benefits toward us? We will take the cup of salvation, and

call upon the Name of the Lord. [We have been far from Thee, O God, but Thou hast made us nigh. We have been burdened with the guilt of sin and polluted with its defilement, but Thou hast provided remission and cleansing. We have been dead in trespasses, but Thou hast quickened our souls to life divine. By the blood of Thy dear Son hast Thou wrought these wonders. Therefore, as we receive now the symbol of that precious blood, we call upon our souls and all that is within us to bless Thy holy Name.]

Be pleased, O God most merciful, to grant that this fruit of the vine, in which we have the communion of the blood of Christ, may truly be to each of us a cup of blessing. And being thereby filled with the joy of the Lord which is our strength, may we press on with faith and patience to inherit that better country, in which we shall hunger no more, neither thirst any more, but the Lamb Himself shall feed us and lead us to living fountains of waters.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. AMEN.

Then the Minister shall say:

The Lord Jesus Christ gave the Cup to the disciples (*here the Minister shall give the Cup to the Elders*), saying, This Cup is the new covenant in My blood: this do ye, as oft as ye drink it, in remembrance of Me.

When all have partaken, and the Elders have resumed their places at the Table, the Minister shall say:

It is most meet, right, and our bounden duty that we should praise the Lord for His goodness to us at His

holy table: Therefore let us unitedly lift up our hearts unto Him in a song of thanksgiving.

Thereupon shall be sung one of the following:

Ps. 103. 1–5: Par. 64. 1, 2: Par. 65. 5–7: Hy. 270: Hy. 353: Sent. 21: Sent. 22: Sent. 130.

Praise being ended, appropriate Exhortations shall be addressed to the Communicants touching the duties which devolve upon them as the Lord's people and the recipients of so great benefits; after which a Prayer of Self-dedication and Intercession shall be offered.

Prayer of Self-dedication and Intercession.

Almighty God, our Father and Saviour, who with an infinite price hast purchased us to be a people for Thine own possession, to Thee we yield ourselves this day in the bonds of a holy covenant. Constrained by the love of Christ, we anew consecrate our service unto the Lord. Accept, we beseech Thee, this our vow: confirm it upon our consciences by the seal of Thy Holy Spirit; and evermore increase our love to Him who loved us, that with lives of holiness and zeal we may unceasingly show forth His praise.

We entreat Thee to bless abundantly our brethren who have been absent from this sacred feast. Let Thy Holy Spirit so quicken their love and deepen their desire after Thee, that they too shall see Thy power and Thy glory even as we have seen Thee in the sanctuary. The Lord fulfil in them all the good pleasure of His goodness, and the work of faith with power: the Lord comfort their hearts, and stablish them in every good word and work.

Visit with Thy divine favour all who love the Lord Jesus Christ in sincerity. Let Thy manifold grace be so

ministered unto them through the ordinances of Thy house that they shall be perfect and entire, wanting nothing. Save Thy people, and bless Thine inheritance; feed them also, and lift them up for ever.

We beseech Thee to endue Thy Church universal with the spirit of peace and concord, that all men may see how good and how pleasant it is for brethren to dwell together in unity, and that Zion may become a praise in all the earth. May Christ's new commandment and gracious example be honoured by all who bear His name; and, as He loved them, so may they love one another with a pure heart fervently.

Fulfil, O Lord of hosts, the triumph of Thy kingdom. Grant that through the efforts of Thy blood-bought people the light of the Gospel may be shed forth upon all lands, and the whole earth be filled with Thy glory. Hasten the time when every heart shall be an altar, and every man a living temple; when every sinner shall have found his Saviour, and, in a world wherein dwelleth righteousness, that Saviour shall have found His recompense.

This day, O God, we praise Thy Name for all Thy saints departed in the faith, who now in felicity rest with Thee. We bless Thee for our fellowship with them in Christ, and for the sure hope of a joyful reunion, in the day of the resurrection of the just. And, seeing we are compassed about with so great a cloud of witnesses, may we so run with patience the race which is set before us, that, when Christ shall come again to gather unto Himself the full number of His elect, we too shall receive an abundant entrance into the assembly of the glorified, and be presented faultless before Thy presence with exceeding joy.

Now the God of peace, that brought again from the

dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. AMEN.

A concluding Hymn shall then be sung, such as—

Par. 60: Hy. 235. 3, 4: Sent. 20: Sent. 94.

The Benediction.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

ANOTHER ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

Should there be a separate Service for the administration of the Ordinance, it may be introduced by a short Invocation ; and thereafter a Psalm shall be sung, such as—

Ps. 116. 13–19 : Ps. 23 : Ps. 107. 1–9 : Par. 2.

A portion of Scripture shall then be read, such as—

Isaiah 53 : Matt. 27. 27–54 : Mark 15. 16–39 : Luke 23. 13–49 : John 19. 1–30 : Heb. 10. 1–25 : 1 John 1. and 2. 1–6.

After the reading of Scripture, the Minister shall offer Prayer as follows :

Prayer for Grace.

Blessed be Thy Name, O God of our salvation, for the renewed opportunity Thou art giving us of observing the Holy Sacrament of the Supper. Prepare us, we beseech Thee, for this ordinance, according to the preparation of the sanctuary. Confirm our faith in those great mysteries of redeeming grace which we are this day to shew forth. Inspire us with ardent love to the Saviour. Work in us unfeigned sorrow for our sins. Give us sincere and humble purposes of new obedience, that we may with a true heart devote ourselves to His service. And enable us, while partaking of this ordinance, to feed by faith on the blessings represented by it, so as to promote our

spiritual nourishment and growth in grace; through Jesus Christ our Lord.*

Our Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. AMEN.

A Hymn shall then be sung, such as—

Par. 35: Hy. 282: Hy. 283.

The singing of the Hymn being ended, the Minister shall say:

Let us read the words of the Institution of the Lord's Supper, as they are recorded by the Apostle Paul in his First Epistle to the Corinthians, chapter eleventh, at the twenty-third verse.

The Words of Institution.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when he had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new covenant in My blood: this do ye, as oft as ye drink it, in remembrance of Me. [For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be

* From *Prayers for Social and Family Worship.*

guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the Lord's body.]

The Minister shall then address to the Communicants such words as may aid in preparing their minds for the due observance of the Ordinance; and thereafter one of the following Hymns may be sung:

Hy. 278: Hy. 279. 1–4: Hy. 280: Hy. 281.

Thereafter the Minister, taking a portion of the Bread into his hand, shall say:

The Lord Jesus, the same night in which He was betrayed, took bread, and gave thanks. Following His example, let us give thanks in His name.

Eucharistic Prayer.

Almighty and most merciful God, it is most meet that we should, at all times and in all places, give thanks unto Thee for all Thy bounties known and unknown: but chiefly do we now magnify and praise Thy holy Name because Thou hast so loved the world as to give Thine only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. We bless Thee that, when the fulness of the time was come, Thou didst send Him forth, made of a woman, made under the law, to redeem them that were under the law. We thank Thee for His holy incarnation, for His life on earth, for His teaching and example, for His sufferings and death upon the cross, for His resurrection from the dead, and for His ascension to the right hand of the Majesty on High.

We thank Thee, that, being by the right hand of God

exalted, He hath received for us the promise of the Spirit; that He ever liveth to make intercession for us, and is able to save to the uttermost all them that come unto God by Him.

We thank Thee for all the institutions and ordinances of Thy grace; and especially for this Sacrament of the Supper. Grant, we humbly beseech Thee, that as we partake of the bread and wine, our souls may be fed with the Bread of life, and that we through the Holy Ghost may be partakers of Christ's body and blood, which are meat indeed and drink indeed. May we all experience the saving power of His divine sacrifice, and be strengthened for His service.

Thus shall we magnify and praise Thy great and glorious Name, saying with angel and archangel and with all the host of heaven, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thy glory. Glory be to Thee, O Lord Most High. AMEN.

The Minister shall then say:

Our Lord, having given thanks, brake the Bread (*here the Minister shall break the Bread*), and said: Take, eat: this is my Body, which is broken for you: this do in remembrance of Me.

He shall then give the Bread to the Elders, partaking also himself; and the Elders shall distribute to the Communicants. After all have partaken, the Minister shall take the cup and say:

After the same manner our Lord took the Cup, saying: This Cup is the new covenant in My Blood: this do ye, as oft as ye drink it, in remembrance of Me.

When all have partaken, a Hymn of praise shall be sung, such as—

Ps. 103. 1–5: Hy. 46: Hy. 47: Hy. 93: Hy. 235. 3, 4: Hy. 353: Sent. 22.

Praise being ended, appropriate Exhortations shall be addressed to the people; after which shall follow a Prayer.

Prayer of Self-Dedication and Intercession.

Heavenly Father, we desire again with our whole hearts to thank Thee, that Thou hast given Thine only begotten Son to be our Mediator, and the sacrifice for our sins. We bless Thee for the rich mercy and inestimable goodness vouchsafed to us in this Sacrament of our Lord's most precious body and blood.

We entreat Thy forgiveness for the defects of our communion service, and for all the sin that has mingled with it. We implore also the gracious assistance of Thy good Spirit, that we may be enabled to walk in the strength of Thy grace, and as becometh those who have received at this Table so great pledges of salvation. We beseech Thee that all we who are partakers of this Sacrament may continue in the holy fellowship and communion of saints, and may constantly to our lives' end do all such good works as Thou hast prepared for us to walk in.

Regard with Thy covenant-favour those who have been witnesses of this service. Having been ourselves purchased with Thy blood, we dedicate our children also to Thee. May they early feel the power of Thy love. And to-day, when they shall ask us what we mean by this service, may grace be poured into our lips as we answer them. Gracious Saviour, bless our children. Lay Thy loving hand upon their young heads, and shield them from all evil, both now and always.

Remember, we beseech Thee, our brethren who have been absent from the Table, and whose hearts have been in sympathy with our service. Do Thou abundantly

comfort and succour all who are in trouble, poverty, sickness, or any other adversity.

Graciously incline towards Thyself the hearts of those who are indifferent to Thy love, and who, not knowing the joy of Thy salvation, neglect the command to keep this holy feast. Pity those who have never heard of Thy Name, and who are sunk in ignorance, and sin, and wretchedness. May Thy Church put on strength to carry the message of salvation to the ends of the earth. O Thou who wast lifted up on the cross for this dying world, take unto Thee Thy mighty power, and reign in every heart. Hasten, we entreat Thee, O Lord, the second and glorious appearing of Thy Son, our Saviour Jesus Christ; and grant that we, who daily look for that blessed hope, may, with all Thy saints, be presented holy and unblameable before the presence of Thy glory with exceeding joy, through Him that loved us, and washed us from our sins in His own blood.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. AMEN.

The Service shall then be concluded with the singing of a Doxology, and

The Benediction.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

ORDER FOR THE BAPTISM OF INFANTS.

After Sermon one of the Hymns for Baptism may be sung. The Minister shall then address the Parents as follows :—

Address.

Baptism was instituted by the Lord Jesus Christ, when He commanded His Apostles, saying, Go ye and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost.

The Sacrament of Baptism is the sign and seal, ~~not of anything man can accomplish, but of what God alone can do.~~ Baptism teaches that all men are morally and spiritually unclean by reason of sin ; and that, as washing with water cleanses the body, so God cleanses the soul through Christ and by the Holy Spirit. The ordinance is also a token and pledge of the covenant love of God to His people manifested in their redemption, and of their obligation and engagement to love and serve Him.

The children of believers, although they have not come to the years of understanding, are recognized by Baptism as members of the visible Church. For God, speaking to us through Abraham, declares the children of His people to be included in His covenant ; and the apostles of Christ testify that the promise is not only to believers, but also to their children, and that the children of believers are holy unto the Lord.

You, the parents of this child, therefore, accept anew the covenant of grace as offered to you, and as embracing your child; and in Baptism you consecrate *him* to the Lord. You promise that you will teach *him* to read the Holy Scriptures, and instruct *him* in the Christian faith; that you will pray with and for your child; that you will, in reliance upon Divine grace, set before *him* an example of a holy life; and that you will use every endeavour to bring *him* up in the nurture and admonition of the Lord.

Do you acknowledge these obligations, and make these vows?

Here the Parents shall bow assent.

Prayer.

O Lord, the God of Abraham, of Isaac, and of Jacob, the God of our fathers, we praise Thee for all the benefits of the covenant of grace. We bless Thee that Thou hast given Thy Son to redeem us with His blood, and to renew our souls by His Holy Spirit. Especially at this time we give Thee thanks that Thou hast appointed the sacrament of Baptism as a sign and seal of the washing of regeneration. Impress upon our hearts the truth that, except a man be born again, he cannot see the kingdom of God. Enable all of us who have been baptized to remember that the vows of the Lord are upon us. Bless the dispensation of this ordinance now, both to these parents before Thee, and to their child whom they have dedicated unto Thee. And be pleased, we beseech Thee, along with the outward baptism of water, to grant the inward baptism of Thy Holy Spirit, through Jesus Christ our Lord. AMEN.

Then the Minister, naming the Child, shall sprinkle or pour water upon his face, and say:

A. B., I baptize thee into the Name of the Father, and of the Son, and of the Holy Ghost.

After this may be added the words:

The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace.

Here may be sung some words of Scripture, such as—

Num. 6. 24–26 (Sent. 1): Mark 10. 14 (Sent. 89): Acts 2. 39.

Prayer.

Almighty God, our Heavenly Father, who rememberest mercy and keepest covenant to a thousand generations, we give Thee hearty thanks for the gift of the Holy Spirit; and we pray that He may take up His abode within this child, and dwell in *him* for ever. As through the natural birth the child is joined to the first Adam and made partaker of his sin, may *he* through the new birth be united to the last Adam, and partake of His righteousness. Take *him*, we beseech Thee, under Thy Fatherly care and protection; guide *him* and sanctify *him* both in body and soul. May *he* grow in wisdom as in stature, and in favour with God and man. Abundantly enrich *him* with Thy heavenly grace; and grant that to the end of *his* life *he* may continue a faithful servant of the Lord Jesus Christ.

We beseech Thee, O Lord, to bless Thy servants who have now dedicated their child to Thee. We thank Thee for Thy great goodness to Thine handmaid, in sending her deliverance in her time of trouble. May the

parents regard this child as the heritage of the Lord. Help them, we pray Thee, by the grace of Thy Holy Spirit, to bring *him* up in Thy fear; to instruct *him* in the doctrine that is according to godliness; and, by a holy example, to guide *his* steps in the way of righteousness and peace. Grant them Thy blessing in their home. May they dwell together as heirs of the grace of life; and, at last, may they and their children be numbered with Thy saints in glory everlasting.

Sanctify to all of us the administration of this Sacrament. We give Thee thanks that we also in our infancy were dedicated to Thee; and we bless Thee for the privileges and benefits of a godly upbringing. We confess that in our lives we have fallen short of the grace of baptism, and ofttimes walked contrary to the covenant thereby sealed betwixt God and our souls. Grant us, we pray Thee, true repentance; cleanse us from our sin by the blood of Christ; and enable us henceforth, by Thy Spirit, to love Thee with all our hearts, and to walk with Thee in newness of life.

Our Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. AMEN.

A Psalm or Hymn may then be sung, after which shall follow

The Benediction.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

ANOTHER ORDER FOR THE BAPTISM OF INFANTS.

After Sermon the Congregation may join in singing—

Sent. 89: Ps. 103. 13–18, or other suitable Psalm.

The Minister may then read the following Scriptures:

The beginning of the gospel of Jesus Christ, the Son of God. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And he preached, saying, There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but He shall baptize you with the Holy Ghost.—*Mark* 1. 1, 4, 7, 8.

And they brought young children to Jesus, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.—*Mark* 10. 13–16.

And Jesus came and spake unto His disciples, saying, All power is given unto Me in heaven and in earth. Go ye therefore and make disciples of all the nations, baptizing

them into the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.—*Matt.* 28. 18–20.

Or,

Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—*Deut.* 6. 4–7.

The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them.—*Psalm* 103. 17, 18.

Or,

Thus saith the Lord: I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring.—*Isaiah* 44. 3.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them.—*Ezekiel* 36. 25–27.

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—*John* 3. 5, 6.

The reading of the Word being concluded, the Minister shall address the Parents of the Child as follows:—

Address.

Baptism is the ordinance of initiation into the Church of Christ. To this end it was instituted by our Lord, when He said to His apostles, Go ye and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost; and in this sense it has been observed by His followers ever since.

Baptism is a Sacrament. The sprinkling of water in the name of the holy Trinity is at once a symbol of grace, a pledge of grace, and a means of grace. It proclaims to us the necessity of spiritual cleansing; it symbolizes the washing of regeneration and renewing of the Holy Ghost; and it declares the recipient's personal interest in the benefits of the new covenant.

This Sacrament belongs of covenant right to the children of believers. Our Lord has expressly asserted their title to a recognized place in the membership of the Church visible. Of such, He says, is the kingdom of God; and whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. It is therefore not only the privilege but the duty of Christian parents to claim for their children the spiritual heritage which the Saviour has secured to them, and to consecrate them to His service in the way which He Himself has appointed.

In administering this ordinance, the Church publicly accepts certain obligations. She covenants to take spiritual oversight of the children as belonging to Christ's flock, to exercise over them a godly discipline, and to foster their growth in grace and in Christian knowledge. But while joyfully acknowledging these responsibilities, the Church, acting by the authority of her Lord and for the wellbeing of those who are thus dedicated to Him, requires the parents to pledge themselves in solemn vows. It is my duty, therefore, to ask you before God and in presence of this Congregation :

Do you now acknowledge yourselves to be accountable to God as His ministers to your child ?

Do you promise to instruct *him* in the truths of Christian doctrine and in the duties of the Christian life ?

Do you promise that, by the grace of God, you will set before *him* a godly example ; and that, by prayerful nurture, you will help *him* to walk worthy of *his* holy calling as a member of the Church of Christ ?

The Parents having given their assent to these questions, the Minister shall offer Prayer as follows :—

Prayer.

Almighty and most merciful Father, who claimest the children as Thy heritage, and who hast established an everlasting covenant with Thy people and with their offspring, we beseech Thee graciously to receive and bless this little child, whom *his* parents now dedicate to Thee. As we, in Thy name, sprinkle upon *him* the water of Baptism, do Thou in the fulness of Thy grace, endow *him* with the gift of Thy Holy Spirit. Accept *him* for Thine own possession ; set upon *him* the consecrating seal of

Thy covenant; and evermore endue *him* with Thy heavenly grace, that to *his* life's end *he* may glorify Thee in *his* body and spirit which Thou hast redeemed, through Jesus Christ our Lord. AMEN.

The Congregation shall now stand, and the Minister shall sprinkle or pour water upon the face of the Child, saying:

A. B., I baptize thee into the Name of the Father, and of the Son, and of the Holy Ghost.

The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace.

The Congregation shall thereupon sing these same words of blessing— (*Sent.* 1).

Prayer.

Eternal and ever faithful Lord, the God of Abraham and Isaac and Jacob, we devoutly thank Thee that, of Thine unchanging goodness, Thou hast not only numbered us among Thy chosen, but hast been pleased to bestow upon our children this token and seal of Thy love in Christ Jesus our Lord. And we humbly entreat Thee that, as this child has now been made a member of Thy household, *he* may become an heir according to the hope of eternal life. As *he* has been baptized into Christ, may *he* be one with Christ. Create in *him* a clean heart. Renew within *him* a right spirit. From *his* earliest days may *he* walk before Thee unto all pleasing. May *he* be kept by the power of God through faith unto salvation, and at last be presented faultless before the presence of Thy glory with exceeding joy.

Let Thy blessing rest upon the mother of this child, whom Thou hast in Thy loving-kindness delivered from

her pain and peril. May she anew consecrate her life to Thee, and joyfully serve Thee in all the holy ministries of motherhood.

Impart, we beseech Thee, to both parents the grace of faithfulness, that they may fulfil the vows which they have this day made before Thee. As Thou hast committed this child in charge to them, that they may train *him* for Thee, be pleased to grant that the word of Christ may dwell in them richly in all wisdom, that so they may instruct *him* in the doctrine which is according to godliness, and guide *his* steps in the paths of purity and truth.

We beseech Thee to own and further all the work of Thy Church among the lambs of the flock. May Thine enriching blessing so abound, through the faithful efforts and prayers of Thy people, that our sons may be as plants grown up in their youth, and our daughters as corner-stones polished after the similitude of a palace.

The very God of peace sanctify us wholly, and we pray God our whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. AMEN.

Then may be sung some suitable Psalm or Hymn.

The Benediction.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

ORDER FOR THE ADMISSION OF BAPTIZED PERSONS TO FULL COMMUNION.

The Applicants take their seats, previous to the Service, in front of the pulpit. When the Psalm or Hymn after the Sermon has been sung, the Minister addressing the Congregation, shall say:

Brethren, we now proceed to admit to full communion with the Church those persons who seek to take upon themselves the engagements made at their baptism. They have been examined as to their religious knowledge, faith, and character, and are, in the judgment of the Session, worthy to receive the privilege of full communion. Before we ask them to make declaration of their faith, it is most meet that we supplicate the Divine blessing.

Prayer.

Almighty God, who dost abundantly endow Thy Church with spiritual gifts, regard with Thy favour, we beseech Thee, those in Thy presence who now seek to enter into the fellowship of Thy people. We thank Thee that Thou hast brought them to the knowledge of Thy truth, and hast put into their hearts the desire to confess Christ before men as their Redeemer and Lord. Sustain them, we pray Thee, in their resolution to love and serve Thee; and may the blessing which Thou hast promised to those that honour Thee rest upon them now and evermore, through our Saviour, Jesus Christ. AMEN.

The Minister shall then read the names of the Applicants, and having requested them to stand, shall thus address them :

Beloved in Christ, in your infancy you were by baptism engaged to be the Lord's. Through His mercy you have been spared, and by His Spirit led to own the covenant then made on your behalf. As it is your desire to make public profession of your faith, I now put to you the following Questions, and charge you to answer sincerely, as in the presence of God who looketh on the heart.

Here the Minister shall put the following Questions sanctioned by the Synod, to each of which the applicant shall bow assent.

The Formula.

1. Do you acknowledge the Scriptures of the Old and New Testaments to be the Word of God, and the only infallible rule of faith and practice?
2. Do you believe in God—in the Father, the Son, and the Holy Ghost, one God?
3. Do you acknowledge yourselves to be by nature guilty, depraved, and helpless; and do you believe that salvation is only from the grace of God, through the obedience unto death of His Son, and the sanctifying influence of the Holy Ghost?
4. Do you believe in Jesus Christ as your Saviour, own Him as your Lord, and engage, in dependence on the promised aids of His Spirit, to observe His ordinances and to obey His laws?
5. Do you, so far as your knowledge extends, approve, as agreeable to the Word of God, of the views of Divine truth and duty held by this Church, and of

the principles on which its constitution and order are founded?

6. Do you promise to submit to the Session of this congregation as over you in the Lord, to contribute according to your ability for the support and extension of the Gospel, and to study to promote the welfare of the congregation, and by a holy life to adorn the doctrine of God our Saviour?

Then shall the Minister say:

In view of these declarations and promises, and by the authority of the Session, I, in the name of the Lord Jesus Christ, the King and Head of the Church, do now admit you to the privilege of full communion.

The Lord bless you, and keep you: the Lord make His face shine upon you, and be gracious unto you: the Lord lift up His countenance upon you, and give you peace.

The Minister and members of Session shall thereupon give the right hand of fellowship to each of the newly admitted Communicants, and, addressing the Congregation, the Minister shall say:

These persons having now been received into full communion with the Church, we affectionately commend them to your confidence and love, as brethren in the Lord.

Be kindly affectioned one to another with brotherly love. Bear ye one another's burdens, and so fulfil the law of Christ.

Prayer.

We beseech Thee, O God, to bless Thy servants who have now dedicated themselves to Thee. Forgive them,

we pray Thee, the faults of the past; and, though sin still cleaves to them, may they reckon themselves dead unto it, and strive with all constancy to walk in newness of life. Keep them conscious of their spiritual weakness and need, that, earnestly seeking Thy grace, they may be strengthened with might by Thy Spirit in the inner man. Enable them to take unto them the whole armour of God, that they may be able to withstand in the evil day, and having done all, to stand. Increase in them daily the manifold gifts of Thy grace, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.

When they approach Thy holy Table, to partake of Christ's body and blood, let the influences of Thy Spirit be upon them, that the sacred ordinance may be to them a means of grace. Looking unto Jesus, the Author and Perfecter of their faith, may they work out their salvation with fear and trembling; and do Thou, by whose power alone we can continue steadfast to the end, keep them faithful unto death, that theirs may be the crown of eternal life, through Jesus Christ our Lord. AMEN.

Then shall the Minister address those who have been admitted to full communion.

Address.

Beloved in Christ, we welcome you to the service of our heavenly Master, and we rejoice that this day you have publicly taken upon you that yoke which is easy to them that love Him. His law indeed is holy, forbidding what an evil world permits; and the work to which He calls cannot be accomplished without self-denial, nor, it may be, without suffering. But in the keeping of His commandments there is great reward, and they who have

longest borne His yoke know best how it makes all other burdens light. Therefore, do your Master's will heartily as well as humbly. In prosperity, and amid the allurements of the world, serve Him with earnestness and constancy. In darkness and loneliness, when none sees but Himself, serve Him with trustfulness and patience. After the example and in the spirit of the Master, do good as you have opportunity, and let the remembrance of His perfect knowledge of you keep you humble if others praise, and calm if others blame.

We welcome you also to the ranks of the Christian army. The fight is severe; for the forces of evil, within and around, are strong and subtle. But the noblest of the earth fight with us, and the Captain of our salvation goes before us. Follow Him therefore with constancy and courage. Yet, to your activity see that you add devoutness; for no man that warreth entangleth himself with the affairs of this life. And ever let your courage be tempered with meekness, for thus only will you endure hardness as good soldiers of Jesus Christ.

Beloved, you are servants and soldiers of Christ, because, through faith in His Name, you are children of God. That you may be fitted for duty and trial, seek more and more of the filial spirit. Be reverent, docile, and submissive. By prayerful use of the means of grace strive to learn your Father's will, and to perform it cheerfully. Thus will He reveal Himself to you with increasing clearness, and draw you nearer to Himself in communion and in character, till at length you enter into the blessed experience and the unwearied service of heaven.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory

with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. AMEN.

A Psalm or Hymn having been sung, the Minister shall close the Service with

The Benediction.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

ANOTHER ORDER FOR THE ADMISSION OF BAPTIZED PERSONS TO FULL COMMUNION.

The Service may begin by the singing of a Psalm or Hymn, such as—

Ps. 90. 14–17: Ps. 103. 13–18: Par. 11: Hy. 137: Hy. 139.

Thereafter the Minister shall address the Congregation as follows:

Brethren, we shall now proceed to receive into full communion with the Church those who have applied for admission and have been approved by the Session. Their names are—(*here the Minister shall read the names of the Candidates*). They have been examined as to their religious knowledge, faith, and character, and are deemed worthy to enjoy the privileges of Christian fellowship. In preparation for the solemn public profession of their faith, let us invoke the Divine blessing.

Prayer.

O Lord our God, we beseech Thee to bless abundantly Thy servants who now come to make their vows before Thee. Remember them with the favour that Thou bearest unto Thy people. As they have been dedicated to Thee in baptism with water, do Thou enable them now to devote themselves to Thy service under the baptism of the Holy Ghost. We give Thee thanks that from the beginning Thou hast chosen them to salvation, through sancti-

fication of the Spirit and belief of the truth. Grant them, we beseech Thee, grace to stand fast in the faith, and to walk worthy of the vocation wherewith they are called; and be pleased to guide them in Thy strength to Thy holy habitation in heaven, through Jesus Christ our Lord. AMEN.

The Minister shall then address the Candidates after the following manner:

Beloved, in your infancy you received the holy sacrament of baptism, and were therein consecrated to God. The baptism which you thus received, as a seal of the covenant of grace, was the symbol of another and more vital baptism, the baptism of the Holy Spirit, wherein we become new creatures and partakers of the life that is in Christ. This inner baptism you believe to have been also bestowed upon you; God having regenerated you by His Word, which liveth and abideth for ever. You believe yourselves to have been graciously brought into living union with Christ, and fitted to walk in newness of life. In the strength of this new life you desire to glorify God in your bodies and spirits, which are His; and you now ask a recognized place in the fellowship of Christ's followers, that you may the more worthily confess Him before men. It is our pleasure and privilege, in the name of our Master, to welcome you: and our prayer is that the God of all grace, who hath called you unto His eternal glory by Jesus Christ, may make you perfect, stablish, strengthen, and settle you, to the end that ye may be found blameless in the day of our Lord Jesus Christ.

I have now to ask you to stand, while, in presence of God and this assembly, you answer the appointed Questions.

The Formula.

1. Do you acknowledge the Scriptures of the Old and New Testaments to be the Word of God, and the only infallible rule of faith and practice?
2. Do you believe in God—in the Father, the Son, and the Holy Ghost, one God?
3. Do you acknowledge yourselves to be by nature guilty, depraved, and helpless; and do you believe that salvation is only from the grace of God, through the obedience unto death of His Son, and the sanctifying influence of the Holy Ghost?
4. Do you believe in Jesus Christ as your Saviour, own Him as your Lord, and engage, in dependence on the promised aids of His Spirit, to observe His ordinances and to obey His laws?
5. Do you, so far as your knowledge extends, approve, as agreeable to the Word of God, of the views of Divine truth and duty held by this Church, and of the principles on which its constitution and order are founded?
6. Do you promise to submit to the Session of this congregation as over you in the Lord, to contribute according to your ability for the support and extension of the Gospel, and to study to promote the welfare of the congregation, and by a holy life to adorn the doctrine of God our Saviour?

The Questions having been satisfactorily answered, the Minister shall say:

In consequence of these declarations and promises, I now, in the name of the Father, and of the Son, and of the Holy Spirit, confirm to you the covenant of your

baptism, and invite you to participate at the communion of the Lord.

The Lord bless you, and keep you: the Lord make His face shine upon you, and be gracious unto you: the Lord lift up His countenance upon you, and give you peace.

The Congregation may then sing these same words (Sent. 1).

The Minister shall then give the right hand of fellowship, and after him the Elders, if this is convenient.

The newly admitted members may then be addressed as follows:—

Address.

Dear young Fellow-members, [our brethren and sisters in Christ,] in consequence of the confession of your personal faith, you have been admitted to an unspeakable privilege. You have been received to the honourable position of communicants in the Church of Christ.

And now let me remind you that both the momentous confession which you have made, and the honourable position to which you have been admitted, combine to lay upon you great responsibilities. As you have declared yourselves to be Christ's servants, it will be your abiding duty to live for Him, and to work the work that He appoints for you. You are solemnly pledged to avoid in your life everything that would grieve and dishonour Him. You belong to His army, and are bound by your oath of allegiance to contend earnestly for the faith which He has delivered to His saints. As you have been admitted to a place among Christ's representatives on the earth, it falls to you as individuals to help forward the work of His Church. It is yours not only to guard the purity of your own life, but in every way within your power to conserve and foster the spiritual life of others.

With you rests the duty of furthering Gospel work and spreading the kingdom of Christ, not only by your prayers but by liberality and labours, according as God in His grace shall bless you with means and strength.

To these and all other duties, which the Lord Jesus Christ has laid upon the members of His Church, I charge each of you to give earnest heed. Let it be your constant care to walk worthy of your vocation. Be pure; be spiritually minded, as those who are honoured to be temples of the Holy Ghost. Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity. For if these things be in you and abound, ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Now may our God count you worthy of His calling, and fulfil in you all the good pleasure of His goodness, and the work of faith with power: that the Name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ. AMEN.

Prayer.

Almighty God, the Father of our Lord Jesus Christ, we entreat Thee to bestow Thy favour upon Thy servants who have now dedicated themselves to Thee. Deepen in their minds the solemn impressions of Thy Word and Spirit. Enable them to realize that the vows of the Lord are upon them, and give them grace faithfully to fulfil the same. Be pleased to blot out all the iniquities of their

past lives. Endue them richly with spiritual strength; and when they take into their hands the memorials of their Redeemer's death, may their hearts be filled with gratitude and praise to Him who loved them and gave Himself for them.

We beseech Thee to guide and protect them through the whole of their life upon the earth. Save them from the sin of backsliding. Compass them with Thy favour as with a shield, amid the manifold perils of an evil world; help them to overcome the lusts of the flesh and of the mind, and to quench all the fiery darts of the Wicked One. Direct their steps from day to day in the paths of righteousness and truth. Enable them to commend the Gospel of Thy grace to all around them by a holy and consistent walk. Keep them by Thy power through faith unto salvation, and crown them at last with glory, honour, and immortality.

And now O Lord, faithful and true, we commend them to Thee and to the word of Thy grace, which is able to build them up, and to give them an inheritance among all them that are sanctified. The very God of peace sanctify them wholly, and we pray God their whole spirit and soul and body be preserved blameless unto the the coming of our Lord Jesus Christ. Hear us for our Saviour's sake. AMEN.

Then may be sung one or other of the following:

Par. 54: Par. 59. 1–5: Par. 60: Hy. 141: Hy. 161: Hy. 162: Hy. 165: Hy. 166: Hy. 215: Hy. 218.

The Benediction.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

ORDER FOR THE ORDINATION OF A MINISTER.

The Presbytery, having met on the day fixed for the Ordination, is constituted by the Moderator. The appointed forms having been observed, the Presbytery and the Minister-elect join the assembled Congregation, taking their places immediately in front of the pulpit.

Divine Service having been conducted by the Minister appointed for this duty, one of the following Psalms or Hymns may be sung:

Ps. 122: Ps. 106. 1–5: Ps. 115. 10–18: Par. 20: Hy. 253: Hy. 321.

The Moderator shall thereafter briefly narrate the steps that have been taken in order to the settlement of a Minister, concluding with the following words:

All having been done so far according to the laws and usage of the Church, the Presbytery will now proceed to the Ordination of the Minister-elect, after he shall have answered the Questions of the Formula.

He shall then put to the Minister-elect the Questions of the Formula for Ordination, as follows:—

The Formula.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and practice?
2. Do you acknowledge the Westminster Confession of

Faith, and the Larger and Shorter Catechisms, as an exhibition of the sense in which you understand the Holy Scriptures;—this acknowledgment being made in view of the explanations contained in the Declaratory Act of Synod thereanent?

3. Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from, and not subordinate to, civil government; and do you acknowledge the Presbyterian form of government, as authorized and acted on in this Church, to be founded on, and agreeable to, the Word of God?

4. Do you approve of the constitution of the United Presbyterian Church, as exhibited in the Basis of Union; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?

5. Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly interests or expectations, so far as you know your own heart, your great motives and chief inducements to enter into the office of the holy ministry?

6. Have you used any undue methods, by yourself or others, to obtain the call of this church?

[*The members of the church being requested to stand up, this question is put to them:*]

Do you, the members of this church, testify your adherence to the call which you have given to Mr. A. B. to be your minister? and do you receive him with all gladness, and promise to provide for him suitable maintenance, and to give him all due

respect, subjection, and encouragement in the Lord?

[*An opportunity is here given to the members of the church of signifying their assent to this question, by holding up their right hands.*]

7. Do you adhere to your acceptance of the call to become minister of this church?
8. Do you engage, in the strength of the grace that is in Christ Jesus, to live a holy and circumspect life, to rule well your own house, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work to the edifying of the body of Christ?
9. Do you promise to give conscientious attendance on the Courts of the United Presbyterian Church, to be subject to them in the Lord, to take a due interest in their proceedings, and to study the things which make for peace?
10. And all these things you profess and promise, through grace, as you shall be answerable at the coming of the Lord Jesus Christ with all His saints, and as you would be found in that happy company?

The Questions having been answered to the satisfaction of the Presbytery, the Minister-elect shall thereupon kneel; and the Moderator shall, by prayer with imposition of hands, in which all the Ministers present shall join, ordain him, in the name of the Lord Jesus Christ, to the office of the Holy Ministry, and induct him to the pastoral oversight of the Congregation.

Ordination Prayer.

O Lord God Almighty, whose Name is Holy, we thank Thee for the unspeakable gift of Thy Son Jesus Christ,

and for the Word of truth by which He has been revealed to us as the Saviour. We praise Thee that in Him Thou hast set open to us the gates of righteousness, and called us into the holy fellowship of Thy people. Make us worthy to tread Thy courts, to enter into Thy presence, and to behold Thy glory, through Jesus Christ our Lord.

We bless Thee for Thy love to the Church. Thou hast purchased her unto Thyself with the blood of Thine only begotten Son. Thou hast in covenant grace graven her name on the palms of Thy hands. Thou hast preserved her amid trial and peril, in conflict and temptation. Thou hast been her strength in weakness, her light in darkness, her defence in the day of evil, and the source of her patience, faith, and triumph in all ages. We beseech Thee to continue Thy lovingkindness to Thy people. Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.

At this time we specially give Thee thanks for the institution of the Gospel Ministry, and for the assurance which Thou hast given to all Thy faithful servants that in their witnessing for Thee Thou wilt be with them alway, even unto the end of the world. And now, O Lord God, we beseech Thee to grant us Thy promised presence and grace, as in the name of the Lord Jesus Christ, the King and Head of His Church, (*here the Moderator and Presbytery shall lay hands on the head of the Minister-elect*) we do ORDAIN Thy servant before Thee unto this Holy Ministry.

With the laying on of the hands of the Presbytery, do Thou be pleased to endue Thy servant with the seven-

fold gifts of the Holy Ghost. Enrich him with all knowledge and utterance. Fill him with the wisdom and gentleness of Christ. Make him an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. May he take heed to himself and to the doctrine, continuing therein, that in so doing he may both save himself and them that hear him. Make him wise in winning souls, a guide to those who are in darkness, a son of consolation to the afflicted, a friend of the friendless, a counsellor of the widow and the orphan, a succourer of the oppressed, a helper of the poor and needy; and let the blessing of those who are ready to perish fill his soul with joy.

And as we now INDUCT Thy servant to the pastoral oversight of this Congregation, we beseech Thee to bless the people of his charge. May they be enlightened by divine truth, edified by the ministry of the Word, quickened by the Spirit of grace, established in all holy conversation and godliness, guided into manifold Christian labours, used for the furtherance of the Saviour's kingdom, and kept by the power of God through faith unto salvation.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. AMEN.

Prayer being ended, the Moderator addressing the Minister-elect shall say:

In the name of the Lord Jesus Christ, the King and Head of the Church, we do hereby declare you to be ordained to the office of the Holy Ministry, and inducted to the pastoral charge of this Congregation; and we

commend you to the grace of God for countenance, aid, and success in all the duties incumbent upon you as a minister of the Gospel.

The Moderator and other members of Presbytery shall now give to him the right hand of fellowship.

The Congregation may then sing Sent. 1.

Thereafter the Minister appointed for the duty shall address suitable Exhortations first to the Minister, pointing out briefly the responsibility of the pastoral office, together with the honour and joy of it, when exercised in continual dependence on Divine aid and guidance; and then to the People, indicating the privileges afforded to them through the life and labours of a devoted Minister, and the need for exercising godly jealousy over themselves, that the Word of God may have free course and be glorified in them.

Then may be sung an appropriate Psalm or Hymn, such as—

Ps. 132. 13–18: Hy. 113: Sent. 6.

After which shall follow

The Benediction.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

As the Congregation retires, the members shall have an opportunity of welcoming their newly ordained Minister.

ORDER FOR THE ORDINATION OF ELDERS.

The Ordination shall take place in the presence of the Congregation either on the Lord's Day, or at such time on a week-day as may be most convenient. Before the Service begins, the Session having been constituted, the Elders and Elders-elect shall take their seats in front of the pulpit.

Should the Minister judge it expedient, the Sermon preached on the occasion may have for its subject the Scriptural Warrant for the Ruling Eldership, the nature of the office, and the duties connected with it.

When the Ordination Service is separated from the Sermon by an interval, it may be introduced by the singing of an appropriate Psalm, such as—

Ps. 48. 1, 2, 10–14 : Ps. 84 : Ps. 87.

The Minister shall then offer Prayer; which being ended, he shall read suitable passages from Holy Scripture, such as—

Old Testament—Ps. 24 : Isa. 62 : Ezekiel 33. 1–20.

New Testament—Acts 20. 17–35 : Rom. 12 : 1 Tim. 3. 1–13 : 1 Peter 5.

After the reading of Scripture a Psalm or Hymn shall be sung, such as—

Ps. 68. 18–20 : Hy. 253.

Praise being ended, the Minister, as Moderator of Session, shall briefly narrate the steps that have been taken with the view to an addition to the number of ruling elders. He shall then request the Elders-elect to stand up in presence of the Session and

Congregation, and shall put to them the Questions of the Formula prescribed by the Synod, as follows :—

The Formula.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and practice?
2. Do you acknowledge the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as an exhibition of the sense in which you understand the Holy Scriptures; this acknowledgment being made in view of the explanations contained in the Declaratory Act of Synod thereanent?
3. Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from, and not subordinate to, civil government; and do you acknowledge the Presbyterian form of government, as authorized and acted on in this Church, to be founded on, and agreeable to, the Word of God?
4. Do you approve of the constitution of the United Presbyterian Church, as exhibited in the Basis of Union; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?
5. Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly interests or expectations, so far as you know your own heart, your great motives and chief inducements to enter into the office of Ruling Elder?

6. Have you used any undue methods, by yourself or others, to obtain the call of this church?
7. Do you adhere to your acceptance of the call to become Ruling Elder of this church?
8. Do you engage, in the strength of the grace that is in Christ Jesus, to perform with diligence and faithfulness the duties of a Ruling Elder, watching over the flock of which you are called to be an overseer; in all things showing yourself to be a pattern of good works, and giving a conscientious attendance upon the meetings of the Session, and also of Superior Courts, when called to sit as a member in them?
9. And all these things you profess and promise through grace, as you shall be answerable at the coming of the Lord Jesus Christ with all His saints, and as you would be found in that happy company?

On receiving satisfactory answers to these Questions, the Minister shall proceed to ordain the Elders-elect by prayer and the laying on of hands.

Ordination Prayer.

Almighty God, the Father of lights and Fountain of all good, we adore Thee for those gifts which the Lord Jesus Christ has received for His people, and is continually bestowing upon them. We thank Thee for a finished redemption, for the dispensation of the Holy Spirit, for a completed Bible, for the New Testament Church, and for the Gospel Ministry. Especially we bless Thee at this time that our exalted Redeemer has given some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, unto the

work of ministering, unto the building up of the body of Christ. We thank Thee for the institution of the Ruling Eldership; and for Thy grace granted to those of us before Thee whom Thou hast counted faithful, making us overseers in this flock, to feed Thy Church which Thou hast purchased with Thine own blood.

We entreat Thee now on behalf of these Thy servants, who have been elected to take part with us in this ministry, and into whose hearts Thou hast put it to accept the call that has been given them. And as we now in the name of the Lord Jesus Christ, the King and Head of the Church (*here the minister and elders shall lay their hands upon the heads of the elders-elect*), do ORDAIN them to the office of Ruling Elder, we commend them to Thee and to the word of Thy grace. Bless them, we beseech Thee, in their own souls. Endue them with a double portion of Thy Spirit. Help them to rule well their own houses. Bestow upon them more and more those gifts which they shall require to qualify them for the care and government of Thy people. Fill them with humility and meekness, with courage and faithfulness, with wisdom and prudence, with tenderness and charity. Make them examples to all that believe, in word, in manner of life, in love, in faith, in purity. May they be zealous to win souls, diligent in tending the flock of God, and fruitful in imparting comfort to the afflicted. Grant unto them growing favour and influence with the people of their charge. If it be Thy will, spare them long; make them faithful unto death; and when the Chief Shepherd shall be manifested, may they receive the crown of glory that fadeth not away.

And as we now INDUCT these our brethren to take part with us in the oversight of this flock, we entreat Thee to

bestow Thy grace upon Thy people, that they may receive Thy servants with all gladness, and submit to them as set over them in the Lord. May they render them the honour, encouragement, and aid which Thy holy Word claims for those whom Thou hast set in this office; esteeming them exceeding highly in love for their work's sake, counting the elders that rule well worthy of double honour, and being followers of them even as they are of Christ.

Our Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. AMEN.

Prayer being ended, the Minister, addressing the newly ordained Elders, shall say:

In the name of the Lord Jesus Christ, the King and Head of the Church, we do hereby declare you to be ordained to the office of the Ruling Eldership, and inducted to the exercise of the duties of that office in this Congregation; and we commend you to the grace of God for all countenance, aid, and success in your work. AMEN.

The Minister shall next give them the right hand of fellowship, in which he shall be followed by the other members of Session.

The Congregation may then sing Sent. 1.

Afterwards the Minister shall deliver suitable Exhortations, both to the newly admitted Elders and to the People. He shall remind the Elders of the importance of their new position, and of the

requisites for the right discharge of its duties; he shall exhort them to fidelity and zeal; and while forewarning them of the difficulties which they shall meet with, he shall direct them also to their encouragements, and to the eternal recompense promised to the good and faithful servant. He shall then exhort the Congregation to receive the newly ordained Elders; to aid and encourage them in their work; and to submit to their authority as over them in the Lord, and as those who watch for their souls.

Prayer shall follow the Exhortations; and thereafter may be sung a Psalm or Hymn, such as—

Ps. 132. 13–18: Hy. 321. 1, 3–5.

The Benediction.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

ORDER FOR THE DEDICATION OF A CHURCH.

In opening the Service the Minister may recite one or more of the following Scriptures:

In all places where I record My Name I will come unto thee, and I will bless thee. For, where two or three are gathered together in My name, there am I in the midst of them.

We will go into His tabernacles: we will worship at His footstool. Arise, O Lord, into Thy rest; Thou, and the ark of Thy strength. Let Thy priests be clothed with righteousness; and let Thy saints shout for joy. For the Lord hath chosen Zion; He hath desired it for His habitation. This is My rest for ever; here will I dwell, for I have desired it.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

Prayer of Invocation.

O Eternal God, mighty in power, and of majesty incomprehensible, whose glory fills all space, and who hast been graciously pleased to promise that wherever two or three are gathered together in Thy name, Thou wilt be in the midst of them, grant us, we beseech Thee, Thy gracious presence as we are here assembled to

dedicate this House to Thee. Let Thy blessing be upon all our actions; let Thy grace direct all our intentions; that our ruling motive in this service may be the advancement of Thy glory, the good of our fellowmen, and the salvation of our own souls.

O Lord Jesus Christ, who didst vouchsafe Thy presence at the feast of the dedication of the Temple, be with us here to-day, to accept our offering and prosper the work of our hands; and do Thou, O Holy Spirit, that dost prefer before all temples the upright heart and pure, be pleased to come unto us as we worship at Thy footstool, and to make Thine abode with us, that we may be filled with the joy of Thy salvation.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. AMEN.

Praise shall then be offered, and Holy Scripture read, as follows:—

Praise—Ps. 24: or Ps. 122.

Reading from the Old Testament—Ps. 87: Ps. 132: or 1 Kings 8. 22–53.

Praise—Sent. 4: Sent. 7: Sent. 10: Sent. 11: Sent. 13: Sent. 17: Sent. 25: Sent. 26: Sent. 27: or Sent. 54.

Reading from the New Testament—Eph. 2. 13–22, and Rev. 21. 9–27, and 22. 1–5.

Praise—Par. 20. 1–5: Hy. 251: Hy. 253: Hy. 262: Hy. 264: Hy. 265; or Hy. 320.

Prayer of Dedication.

O God, whom the heaven of heavens cannot contain much less the walls of temples made with hands, we Thy servants do now adore Thee bending with lowly hearts in Thy most holy presence. Thine is the greatness, and the

power, and the glory, and the victory, and the majesty; for all that is in the heaven and the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as Head above all.

We bless Thee, O God most High, that though heaven is Thy throne and earth Thy footstool, Thou dost according to Thy promise come unto Thy people in all places where Thou dost record Thy Name, and dost dwell with him that is of a contrite and humble spirit. Gratefully do we remember before Thee that Thou didst fulfil Thy word unto our fathers, satisfying them with the goodness of Thy house, and causing them to drink of the streams which make glad the city of God. O God most faithful, we Thy children beseech Thee to be mindful of Thy covenant; and especially to bestow upon us Thy favour at this time, as, with all humility and readiness of heart, we dedicate to Thy service this House, built to the honour of Thy Name. Do Thou, who lovest the gates of Zion more than all the dwellings of Jacob, sanctify this place with Thy most holy presence, that in this sanctuary strength and beauty may abide, and Thy power and glory be revealed.

O God, with whom is the fountain of life, grant, we pray Thee, to all who shall tread these courts in years to come that, as they think of Thy lovingkindness in the midst of Thy temple, and make a joyful noise unto Thee with psalms, they may be enabled abundantly to utter the memory of Thy great goodness, and to sing with the spirit and the understanding, making melody in their hearts unto the Lord.

O God, who hast promised that if Thy people shall humble themselves and seek Thy face, Thou wilt hear from heaven and forgive their sin, vouchsafe Thy gracious

pardon to all who with true repentance shall here acknowledge their transgressions; do Thou quicken them after Thy lovingkindness, and uphold them according to Thy word, that sin may not have dominion over them.

O Thou that hearest prayer, to whom all flesh shall come, pour out upon all who shall call upon Thee in this place the spirit of grace and of supplications, that they may with true hearts make known their requests unto Thee; and though they know not what they should pray for as they ought, do Thou, who givest to all men liberally and upbraidest not, do for them exceeding abundantly above all that they ask or think.

Grant, O God, whose law is perfect, that, when within this house Thy Word is read, Thy people may receive it with meekness as able to save their souls; and do Thou bestow Thy Spirit upon all who shall publish good tidings of good in the name of Jesus Christ, that they may speak as becometh the oracles of God, and that Thy people may be not merely hearers of spiritual words but doers of good works, perfecting holiness in the fear of the Lord.

We beseech Thee, O God, that all who in this place shall be dedicated unto Thee in Baptism may truly become Thy children by faith in Jesus Christ; and do Thou, who satisfiest the longing soul, be pleased to grant that all who shall here shew the Lord's death in the Holy Supper of His appointment may worthily partake thereof, and, tasting that the Lord is gracious, be nourished unto life eternal.

O God, from whom cometh down every good and perfect gift, here let Thy grace visit the troubled in spirit, and Thy consolations wait on them that mourn. Here may the weak become strong, the simple be made wise, and the weary find rest to their souls. Here may

Thy faithful children receive inspiration for wise purpose and holy endeavour; and here for many generations may men be constrained by the love of Christ cheerfully to offer themselves and their substance for Thy service, that so, according to Thy promise, the windows of heaven may be opened upon them in overflowing and abiding blessing.

Incline Thine ear, O God most gracious, to these our supplications, and fulfil Thou our requests. Let Thy work appear unto Thy servants, and Thy glory unto their children: and let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us: yea, the work of our hands establish Thou it.

Now unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. AMEN.

Prayer being ended, the Minister shall say:

Dear Brethren, seeing that it has pleased Almighty God our Heavenly Father to prosper us in our undertaking to build a House for His worship, and to enable us reverently to set it apart with prayer and invocation of the Holy Spirit, let us now unite in making our Confession of faith, in the words of

The Apostles' Creed.

I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, He descended into Hades; the third day He rose again from the dead, He ascended into heaven,

and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. AMEN.

Thereupon shall be sung the "Te Deum" (Hymn 354, *Sentence* 133); *or the "Gloria in Excelsis" (Hymn* 353); *after which the Minister and Congregation shall repeat*

The Lord's Prayer.

Our Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. AMEN.

Then shall follow

The Sermon.

This being ended, one of the following may be sung:—

Hy. 148: Hy. 221: Hy. 228: Hy. 243.

Prayer of Intercession.

Almighty God, the Father of mercies and Fountain of all good, who hast chosen Zion for Thy habitation, accept the gratitude of our hearts for Thy great goodness to us this day, and for the service with which this House has been dedicated unto Thee. Grant, O Lord, that the joyful sound of the Gospel, heard here for the first time, may issue in blessing to many hearts; and may the fruit be unto holiness, and the end everlasting life.

Enrich, we beseech Thee, this Congregation of Thy people with Thy favour, and abundantly bless Thy servant the pastor, the elders, and all who take part with them in the work of Thy Church. Endow them with spiritual gifts and graces; and grant that they may abound yet more and more in knowledge and in all judgment; that they may approve things that are excellent; that they may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

We beseech Thee to bless the Church of our fathers. For all Thy past favour we praise and magnify Thy Name; and we entreat Thee evermore to guide her by Thy Spirit, and lead her into all truth. We thank Thee for having enabled her to bear witness for Christ even in the dark and cloudy day; to maintain the gospel privileges and spiritual liberties of Thy people; to train up a godly seed to serve Thee in our land; and to carry the Gospel to the ends of the earth.

Let Thy mercy descend upon the whole Church; preserve her in purity and peace, heal her divisions, and deliver her from all false doctrine. May the company of the faithful continue steadfast, be of one heart and one mind, and be filled with joy and with the Holy Ghost.

O Thou Lord of the harvest, send forth, we entreat Thee, labourers into Thy harvest. Deliver the heathen from idolatry; and may all who are living in the darkness of error and unbelief be illuminated with the light of the Gospel, and come to the knowledge of the truth.

O God, by whom kings reign and princes decree justice, bless, we beseech Thee, Thy servant our sovereign Queen Victoria, and all the members of the royal family. Grant that the spirit of wisdom and of the fear of the Lord

may rest upon the nobles, rulers, and judges of the realm. Preside in their councils, and overrule all their deliberations for Thy glory and the public good.

In mercy visit the poor and needy, the widow and the orphan, the sick and the dying, and those who are persecuted for righteousness' sake. In the time of their distress do Thou succour and defend them; and finally grant them a happy issue out of all their sufferings, and bring them to Thy heavenly kingdom, through Jesus Christ our Lord.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. AMEN.

The Service may be concluded by the singing of a Doxology, and

The Benediction.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

ORDER FOR THE CELEBRATION OF MARRIAGE.

When the Marriage is celebrated in the church, a Hymn may be sung as the bridal party enters.

The persons to be married being present, the man standing at the right hand of the woman, the Minister shall say:

We are assembled in the sight of God, to join together this man and this woman in marriage, according to the custom of the Christian Church. Therefore, if any person can shew just cause why they may not lawfully be joined together, let him now declare it, or else hereafter for ever hold his peace.

And to those about to be married:

I require and charge you both, as in the sight of God, that, if either of you know of any impediment why ye may not lawfully be joined together in marriage, ye do now confess it.

If no valid impediment be alleged, the Minister shall offer prayer.

Prayer.

Almighty and most merciful God and Father, in whom we live and move and have our being, and from whom all our help cometh, we bow ourselves before Thee, desiring to acknowledge Thee in all our ways.

We give Thee thanks that Thou hast instituted the ordinance of Marriage, and that Thou hast made it honourable in all. O Thou who settest the solitary in

families, and who hast promised Thy blessing to all that call upon Thee, bless these Thy servants who are now about to be joined together in this holy relationship. Having brought them together in Thy providence, do Thou guide and sanctify them by Thy Spirit; and grant them grace for the duties and trials of their new estate. Enable them to enter the marriage covenant in Thy fear, and faithfully to perform the vows which they are about to make.

Hear us, we beseech Thee, for the Lord Jesus' sake, AMEN.

The Address.

Marriage was instituted by God, and was first celebrated in Paradise. It must therefore, as the Scriptures declare, be honourable in all and conduce to human welfare.

Christians should marry only in the Lord, choosing for their partners such as make a profession of religion, and exhibit a course of conduct worthy of the Gospel of Christ.

It is the duty of those who enter into this honourable estate to love each other with a pure heart, to abound in mutual esteem, and to live together as heirs of the grace of life. So close and endearing, indeed, is this relationship, that it is employed in Holy Scripture as a type of that perfect union which subsists between the Lord Jesus Christ and His people.

It is required of the husband, that he provide for his household; that he protect and cherish his wife; that he govern his family with a gentle but effectual superintendence; and that he act as a priest in his own house, shewing forth God's loving-kindness from day to day.

It is required of the wife, that she be subject to her

husband, as the Word of God directs; that she aid and counsel him; that she manage prudently the affairs of her household; and that she put on the ornament of a meek and quiet spirit, together with every other womanly and Christian grace.

Listen now to the words of Holy Scripture, regarding the nature of this estate and the duties which it involves:—

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.—*Gen.* 2. 18, 21–23.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church; and He is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything.

Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church. For we are members of His body, of

His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.—*Eph.* 5. 22–31.

To these and all other directions given in Holy Scripture regarding your duties as husband and wife I charge you to give earnest heed, as you desire the blessing of God upon your married life.

Then shall the Minister say:

As a seal of the vows which you are now about to make, take each other by the right hand.

The Vows.

Do you, *A. B.*, take *C. D.* to be your wedded wife, and do you promise to be to her a faithful and loving husband, until God shall separate you by death?

The man shall answer:

I do.

Do you, *C. D.*, take *A. B.* to be your wedded husband, and do you promise to be to him a faithful, loving, and dutiful wife, until God shall separate you by death?

The woman shall answer:

I do.

The Bridegroom shall now take the ring, and, as he places it on the fourth finger of the Bride's left hand, the Minister shall say:

As a pledge of your affection, and in token of fidelity to these vows, this ring is given and received.

Forasmuch therefore as ye have agreed, in the presence of God and these witnesses, to take each other as

husband and wife, I declare you married. Whom God hath joined together, let not man put asunder.

The Lord bless you, and keep you. The Lord make His face shine upon you, and be gracious unto you. The Lord lift up His countenance upon you, and give you peace. AMEN.

Here may be sung the 128*th or other appropriate Psalm ; after which the Minister shall offer prayer.*

Prayer.

Most gracious and blessed God, the Author and Giver of all good, we humbly beseech Thee to bestow Thy blessing upon those who have now been joined together in the marriage covenant. Grant unto them health and strength, wisdom and grace; satisfy them with length of days, and enable them to dwell together in unity. Make their dwelling a home of true affection, consecrated joy, and pure religion, that it may be to them a shelter from the storm and a shadow from the heat. In the day of their prosperity may they not forget Thee; in the day of adversity be Thou their Refuge and their Strength. Give them of the dew of heaven and of the fatness of the earth, and fill their dwelling with all good things. Teach them to order their household in Thy fear, and to regard all their possessions as Thy gifts, to be employed in Thy service. Above all, enrich their souls with Thy heavenly grace, that they may evermore serve Thee and walk in the footsteps of Jesus Christ, and at last enter into that blessed world where there is neither marrying nor giving in marriage, but all are as the angels of God.

Holy Father, we commend us unto Thee and to the word of Thy grace, which is able to build us up, and to

give us an inheritance among all them that are sanctified. And may the peace of God, which passeth all understanding, keep our hearts and minds, through Jesus Christ our Lord. AMEN.

Our Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. AMEN.

The 2nd Paraphrase may now be sung; after which the Minister shall pronounce

The Benediction.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

ANOTHER ORDER FOR THE CELEBRATION OF MARRIAGE.

Marriage ought to be publicly solemnized in the place appointed by authority for public worship.

As the bridal party enters the church a Hymn may be sung by the choir. The persons to be married being present, the man standing at the right hand of the woman, the Minister shall say:

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth, even for ever.

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.

We will lift up our eyes unto the hills, from whence cometh our help. Our help cometh from the Lord, which made heaven and earth. AMEN.

The Minister shall then say to all present:

We are here assembled in the sight of God to join together this man and this woman in the holy estate of Matrimony. If any person can shew just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And to those who are to be married:

My brother and sister, I require and charge you both, as ye shall answer at the day of judgment, when the secrets of all hearts will be disclosed, that, if either of you

know any impediment why ye may not be lawfully joined together in marriage, ye do now confess it.

If no valid impediment be alleged, the Minister shall offer prayer.

Prayer.

Almighty and eternal God, in whom all the families of the earth are blessed, we praise Thee for the ties of love and friendship which bind us to each other, and for the social joys which gladden our earthly life. Especially do we thank Thee at this time that the voice of the bridegroom and of the bride is heard in the land, and that the blessing which rested on Thy servants at the marriage feast in Cana of Galilee, is still vouchsafed to those who marry in the Lord.

In the name of Jesus Christ, through whom alone we can enjoy true fellowship with Thee and with each other, we approach Thy throne of grace, beseeching Thee to lift upon us the light of Thy countenance. Grant, we entreat Thee, that Thy blessing which maketh rich and unto which no sorrow is added, may rest upon those who are now to be united in the sacred bonds of marriage. As they have been brought together in Thy providence, may they be sanctified by Thy grace, and prepared for the duties devolving upon them as husband and wife. As their hands are being joined together in token of life-long covenant, do Thou unite their hearts in love to Thee, and knit them together in the bonds of that everlasting covenant which is ordered in all things and sure. As they acknowledge Thee and seek to please Thee in all their ways, do Thou graciously direct their steps, granting them in this world knowledge of Thy truth, and in the world to come life everlasting. AMEN.

The Address.

Marriage was instituted by God Himself in the garden of Eden, and formed an essential element of that happiness which our first parents enjoyed when they were in a state of purity and innocence. By the Divine favour it has been continued unto the present hour, to soothe the cares and ennoble the joys of our earthly existence.

Marriage is the closest and most tender tie which can unite human beings in this life. For this cause shall a man leave his father and his mother, and shall cleave unto his wife; and they twain shall be one flesh. Marriage is therefore the perfection of human friendship; and so close and endearing is the relationship, that in Scripture it is employed as a type of that holy union which subsists between the Lord Jesus Christ and His people.

It is declared in the New Testament to be honourable in all; and when those who assume its sacred obligations are also within the bonds of the everlasting covenant, their marriage vows become sacramental in their character, and seem to bring back to earth the sinless love of Eden. Can we doubt that He who blessed the first wedded pair, who so favoured the betrothal of Isaac and Rebecca, who blessed the chaste espousals of Boaz and Ruth, and who by His presence and first miracle sanctified the marriage feast at Cana of Galilee, will also to-day vouchsafe a blessing to those who desire it and seek it with their whole heart?

As they who marry are to marry in the Lord, hearken to the words of Holy Scripture, in which you are reminded of the duties devolving upon you as husband and wife. In the Epistle to the Ephesians Paul writes:—

Wives, submit yourselves unto your own husbands, as

unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and He is the Saviour of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything.

Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word; that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church. For we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. —*Eph.* 5. 22–31.

The Apostle Peter also writes:—

Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel.—1 *Peter* 3. 7.

Ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may, without the Word, be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. —1 *Peter* 3. 1, 2.

To these counsels of God, recorded for your instruction, I urge you to give diligent heed, that your union may be fruitful of comfort here, and may further your welfare in the life to come.

The Vows.

As a seal of the vows which you are now about to make, take each other by the right hand.

After the parties have joined hands, the Minister shall call upon the man to say after him these words :

I, *A. B.*, do take thee, *C. D.*, to be my wedded wife; and do, in the presence of God and before these witnesses, promise and covenant to be unto thee a loving and faithful husband, until God shall separate us by death.

Then the woman shall say in like manner :

I, *C. D.*, do take thee, *A. B.*, to be my wedded husband; and do, in presence of God and before these witnesses, promise and covenant to be unto thee a loving, faithful, and obedient wife, until God shall separate us by death.

When a ring is used, the Minister shall say to the man :

As a pledge of the vows now made, take this ring and give it to the Bride, saying after me :

(*The Bridegroom, taking the ring, and placing it on the fourth finger of the Bride's left hand, shall say after the Minister :*)

This ring I thee give, in token of the covenant now made betwixt me and thee.

The Bride shall also say after the Minister :

This ring I accept, in token of the covenant now made betwixt me and thee.

Then shall the Minister say :

Forasmuch then, as ye have, in presence of God and these witnesses, vowed and plighted your troth to each

other, I in the name of God declare you to be married, husband and wife.

Whom God hath joined together, let not man put asunder.

The Lord bless you, and keep you: The Lord make His face shine upon you, and be gracious unto you: The Lord lift up His countenance upon you, and give you peace.

Then may be read or sung the 128th or other suitable Psalm; after which the Minister shall offer prayer.

Prayer.

Most gracious and merciful God, who keepest covenant with them that love Thee and keep Thy commandments, hear Thou in heaven the marriage vow which Thy servants have now vowed before Thee on earth, and grant unto them Thy heavenly grace, that with all fidelity and affection they may keep the same. At this solemn moment in their lives, do Thou be pleased to encompass them with Thine everlasting arms. May they evermore be led by the Angel of Thy presence, and be strengthened with the might of Thy grace.

Holy and merciful God, the Fountain of all true love and friendship, make this union holy, blissful, and lasting. Let Thy presence, which sweetens every relationship and is the happiness of every condition, abide with them through life. Spare them long to share each other's joys, and bear each other's burdens; and, amid all the changes of their earthly lot, guide, uphold, and counsel them. In time of prosperity suffer them not to forget Thee, and in the day of adversity be Thou their Refuge and Strength. Bless them in their basket and their store, in their persons and their work; crown their lives with Thy goodness, and

vouchsafe unto them abundance of such things as they shall need, giving them of the dew of heaven and of the fatness of the earth. Above all, enrich their souls with Thy heavenly favour, that, living together as heirs of the grace of life, they may adorn the doctrine of God their Saviour in all things; and when the tie which has now been formed shall be broken at the grave, may they be received into the house not made with hands, and be numbered with the blessed who are called to the marriage supper of the Lamb.

Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. AMEN.

Should an Address be given, it may be introduced here, and may end with the following words:

As God hath knit you together in this holy estate of wedlock, apply yourselves to live together in godly love, in Christian peace, and good example, ever holding fast the bond of charity without any breach, keeping faith and truth the one to the other, according as the Word of God and His holy Gospel doth command.

The 2nd Paraphrase, or other appropriate Hymn, may then be sung; after which shall follow

The Benediction.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

ORDER FOR THE BURIAL OF THE DEAD.

I.—SERVICE IN THE HOUSE OR CHURCH.

The mourners having assembled in the place appointed, the Minister shall begin the Service by repeating some sentences from Holy Scripture suitable to the circumstances (see pp. 123, et seq.); after which he may offer a brief Prayer of Invocation.

Then, if convenient, a Psalm or Hymn may be sung, such as—

Ps. 9. 7–10: Ps. 39: Ps. 90: Ps. 103. 13–18: Ps. 143. 6–8 (2nd version): Par. 3: Hy. 79. 1, 5, 6: Hy. 80: Hy. 183; Sent. 110.

The Minister shall next read appropriate passages from the Word of God (see pp. 123, et seq.).

Thereafter one of the following may be sung:—

Par. 42: Hy. 49: Hy. 50: Hy. 51: Hy. 53: Hy. 58: Hy. 237: Hy. 238: Hy. 239: Hy. 240: Hy. 241: Sent. 97: Sent. 98: Sent. 103: Sent. 104: Sent. 105: Sent. 106: Sent. 129.

The Minister shall then offer Prayer as follows:—

Prayer.

O Lord God, holy and true, who only hast immortality, we bless Thee for Thine unchanging goodness. Thou hast loved us with an everlasting love; and Thy mercy endureth for ever. Amid all our earthly sorrows and perplexities we would seek our refuge in Thee. Shelter

us, we beseech Thee, in the shadow of Thy hand, and let Thy merciful kindness be for our comfort in every time of trial.

We come to Thee now under a humbling sense of our guilt and frailty. We have sinned against Thee, both we and our fathers; and the wages of sin is death. But we rejoice that, in the greatness of His compassion, Jesus Christ hath tasted death for every man, and brought life and immortality to light; that, as sin hath reigned unto death, so might grace reign through righteousness unto eternal life.

Blessed be Thy Name, O Thou God and Father of our Lord Jesus Christ, for the living hope unto which Thou hast begotten us by the resurrection of Thy Son. Help us even now to know the power of His resurrection; and being assured that because He lives we shall live also, and that even death cannot separate us from His love, may we be strong of heart, saying, O death, where is thy sting? O grave, where is thy victory?

Almighty God, in whose hand is the soul of every living thing and the breath of all mankind, we bow ourselves this day under Thy bereaving dispensation. It hath pleased Thee, in Thy sovereignty, to call from this earthly scene a *brother* beloved, and to sever ties which were dear to many. But Thou who hast done this art our Father, and Thy Name is Love. Therefore we worship Thee with submissive faith, saying, The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord! In presence of the mystery of death, do Thou grant unto us anew the joy of Thine exceeding great and precious promises; and may the Word of the Lord, which liveth and abideth for ever, fill our hearts with peace.

O God, who art very pitiful and of tender mercy, and

who neither forsakest nor forgettest Thy sorrowing children, be very gracious, we beseech Thee, unto the mourners in this household. Hear them when they cry unto Thee out of the depths of their distress. In this valley of the shadow of death may they know that Thou art with them. As their affliction abounds, let Thy consolations much more abound, that the trial of their faith may be found unto praise and honour and glory at the appearing of Jesus Christ.

[O Thou King of saints, who redeemest the souls of Thy servants, we bless Thee for all the dead who have died in the Lord, and who now rest from their labours, having received the end of their faith, even the salvation of their souls. We praise Thee for the grace which enabled them to fight the good fight, to endure unto the end, and to obtain the victory, yea, to become more than conquerors through Him that loved them. Make us to be followers of their faith and patience, that we too may be sharers of their eternal blessedness, and may like them enter into the inheritance incorruptible, and undefiled, and that fadeth not away.]

Teach us, O Lord, to remember that we too must soon go the way whence we shall not return. Make us to know our end, and the measure of our days, what it is; that we may know how frail we are. Verily we are strangers before Thee and sojourners, as all our fathers were; our days on earth are as a shadow, and there is none abiding. Dispose us therefore to pass the time of our sojourning here in fear; and, as strangers and pilgrims, to abstain from fleshly lusts which war against the soul. Help us in all things to live as those who desire a better country, even an heavenly. Enlarge our hearts that we may run the way of Thy commandments; and let Thy

statutes be our songs in the house of our pilgrimage. Guide us with Thy counsel, and afterward receive us into glory, that we may dwell in the house of the Lord for ever.

Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. AMEN.

Or, this Prayer may be used:

Almighty God, our heavenly Father, the God of the spirits of all flesh, Thou art our Refuge and Strength, a very present Help in trouble. Enable us, we pray Thee, to put our trust in Thee. And seeing that we have an High Priest who is touched with the feeling of our infirmities, may we come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in this time of need.

O God, we acknowledge Thee as the God of Providence, by whom all our ways are ordered. Our times are in Thy hand. In Thee we live, and move, and have our being. It is Thou who didst breathe into our bodies the breath of life; it is Thou likewise who causest the dust to return unto the earth as it was, and the spirit to return unto God who gave it. Teach us, we pray Thee, to acknowledge Thy hand in the sad event that has cast its shadow on our hearts, and enable us meekly to say, Father, not our will, but Thine be done. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord.

Father of mercies and God of all comfort, we beseech Thee to bestow upon us the consolations of Thy good

Spirit. Thou healest the broken in heart, and bindest up their wounds. Thou art able to supply every loss, and to wipe away every tear. Grant, we beseech Thee, that amid the darkness of life's sorrows the light of Thy love may ever shine forth upon us, and do Thou graciously remember Thy word unto Thy servants upon which Thou hast caused us to hope, that Thou wilt keep him in perfect peace whose mind is stayed on Thee.

O blessed Saviour, who Thyself didst weep beside the grave of a beloved friend, fulfil Thy promise that Thou wilt not leave Thy people comfortless, but wilt come unto them. Draw near to this home of mourning, and cause Thy bereaved servants to hear Thee, saying, I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Enable them, in their sadness, so to look at the things which are not seen, that their affliction may work for them a far more exceeding and eternal weight of glory.

O Lord God, who by this solemn event art reminding us that in the midst of life we are in death, cause us to be duly impressed by the warnings of Thy Word and Providence, and to become more earnest in redeeming the time and preparing for eternity. So teach us to number our days, that we may apply our hearts unto wisdom; and may we ever have our loins girt and our lamps burning, as those who wait for the appearing of their Lord.

And now, O heavenly Father, as we go forth to bury our dead, we thank Thee for the assurance that this corruptible must put on incorruption, and this mortal must put on immortality. We bless Thee that our Saviour Jesus Christ shall change the body of our

humiliation, that it may be fashioned like unto the body of His glory, according to the working whereby He is able even to subdue all things unto Himself.

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. AMEN.

Prayer being ended, a Psalm or Hymn may be sung, such as—

Ps. 23. 4–6 : Ps. 73. 23–26 : Ps. 102. 24–28 (1st version) : Par. 8. 13, 14 : Par. 48. 5–9 : Par. 61 : Par. 67. 12 : Hy. 231 : Hy. 234 : Hy. 249 : Sent. 109 : Sent. 114.

The Benediction.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

II.—SERVICE AT THE GRAVE.

After the Body has been lowered into the Grave, the Minister may repeat a few of the following Scriptures :—

If a man die, shall he live again ?

Wilt Thou shew wonders to the dead ? shall the dead arise and praise Thee ? shall Thy loving-kindness be declared in the grave ? or Thy faithfulness in destruction? shall Thy wonders be known in the dark : and Thy righteousness in the land of forgetfulness ?

Thus saith the Lord : I will ransom them from the power of the grave : I will redeem them from death.

Verily, verily, I say unto you, the hour is coming, when the dead shall hear the voice of the Son of God ; and they that hear shall live.

If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

For ye are dead, and your life is hid with Christ in God. When Christ, who is our Life, shall appear, then shall ye also appear with Him in glory.

Fear not, (saith the Lord Jesus;) I am the First and the Last; I am He that liveth, and was dead. And behold, I am alive for evermore, Amen; and have the keys of death and of Hades.

Our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself.

Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

and — Page 121 —

Then may be offered a Prayer, as follows:—

Prayer.

Eternal and ever-faithful Father, our Stay in weakness, our Solace in trouble, our Sanctuary in the day of evil, have mercy upon us when from the threshold of the grave we lift up our souls unto Thee.

We thank Thee that, in prospect of sure-coming death and judgment, Thou hast given to all who love Thee everlasting consolation, and good hope through grace.

We bless Thee that Jesus Christ, when He had overcome the sharpness of death, did open the kingdom of heaven to all believers. Stablish and quicken our faith in Him, we beseech Thee, that for us there may be in death no fear and in judgment no peril, and that all our days we may abide in peace as heirs according to the hope of everlasting life.

O Lord God, who hast said unto man, Dust thou art, and unto dust shalt thou return, we come now at Thy bidding to yield up the gift which Thou hast lent for a season. We commit the body of our dead to the grave, earth to earth, ashes to ashes, dust to dust; rejoicing that for the bodies, as for the souls, of Thy children the precious blood of Christ has been shed upon the cross, and that that which is now sown in corruption shall spring up in incorruption at Thy great day.

Be pleased, O Heavenly Father, to keep us evermore in living fellowship with the powers of the world to come; and help us, as those who are risen with Christ, to set our affection on things above. Inspire us with zeal in our holy calling, and may we so work the works of Him that sent us while it is day, that, when the night cometh in which no man can work, we may fall asleep in Jesus, and be numbered with the redeemed whom God shall bring with Him.

Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. AMEN.

ANOTHER SERVICE AT THE GRAVE.

The Body having been placed in the Grave, the Minister may repeat a few of the following passages :—

Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away ; blessed be the Name of the Lord.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff they comfort me.

Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame ; He remembereth that we are dust.

Jesus said : I am the Resurrection, and the Life ; he that believeth in Me, though he were dead, yet shall he live : and whosoever liveth and believeth in Me, shall never die.

In My Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself ; that where I am, there ye may be also.

I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

We brought nothing into this world, and it is certain we can carry nothing out.

Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run

with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith; who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the Word of the Lord endureth for ever.

Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Thereafter Prayer may be offered as follows:

Prayer.

Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God. We thank Thee that amidst all the changes of our mortal lives we may come to Thee as the Unchanging One. We shelter ourselves this day under the shadow of Thy throne, remembering that the eternal God is our refuge, and underneath are the everlasting arms.

O blessed Father, we thank Thee that Thou hast spoken unto Thy children the words of eternal life. We praise Thee that life and immortality have been brought to light by the Gospel; and that Thou hast begotten us again unto a living hope by the resurrection of Jesus Christ from the dead. We bless Thee that, amid all our earthly sorrows, we can lift up our faces unto Thee who dwellest in the heavens; and that, even on the borders

of the grave, we may receive a vision of the inheritance incorruptible, and undefiled, and that fadeth not away.

O God, who art very pitiful and of tender mercy, we beseech Thee to comfort all sorrowing hearts before Thee. We pray especially for the bereaved friends of our departed *brother*. Be Thou their Comforter, and may they find that the consolations of God are not small.

We pray likewise for all whose wounds are opened afresh, as they stand around this grave, and are reminded anew of the dear ones whom Thou hast taken from them. Make them glad according to the days wherein Thou hast afflicted them, and the years wherein they have seen evil. Return unto them, O Lord, and have mercy upon them, and give them the garment of praise for the spirit of heaviness.

O God of life and death, who hast kept the times and seasons in Thine own power, enable us to remember that the time is short. Whatsoever our hand findeth to do, may we do it with our might, being steadfast, unmoveable, always abounding in the work of the Lord.

Now the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that we have suffered a while, make us perfect, stablish, strengthen, settle us. To Him be glory and dominion for ever and ever. AMEN.

SCRIPTURE READINGS FOR FUNERAL SERVICES.

I. GENERAL.

Introductory Sentences,

One or more of which may be used at discretion.

It is appointed unto men once to die, but after this the judgment.

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Jesus said, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God.

Here the Minister may offer a brief Prayer of Invocation, after which a Psalm or Hymn may be sung.

Old Testament Reading.

JOB 14.

1 Man that is born of a woman is of few days, and full of trouble.
2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

4 Who can bring a clean thing out of an unclean? not one.

5 Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;

6 Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

11 As the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live again? All the days of my appointed time will I wait, till my change come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 For now thou numberest my steps: dost thou not watch over my sin?

17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou washest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

Or—

PSALM 39. 4-13.

4 Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

5 Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity.

6 Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

7 And now, Lord, what wait I for? my hope is in thee.

8 Deliver me from all my transgressions: make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth; because thou didst it.

10 Remove thy stroke away from me: I am consumed by the blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity.

12 Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

13 O spare me, that I may recover strength, before I go hence, and be no more.

Or—

PSALM 146.

1 Praise ye the Lord. Praise the Lord, O my soul.

2 While I live will I praise the Lord: I will sing praises unto my God while I have any being.

3 Put not your trust in princes, nor in the son of man, in whom there is no help.

4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

5 Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God:

6 Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:

7 Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners:

8 The Lord openeth the eyes of the blind : the Lord raiseth them that are bowed down : the Lord loveth the righteous :

9 The Lord preserveth the strangers ; he relieveth the fatherless and widow : but the way of the wicked he turneth upside down.

10 The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord.

New Testament Reading.

I. CORINTHIANS 15. 20–26 and 51–58.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all died, even so in Christ shall all be made alive.

23 But every man in his own order : Christ the firstfruits ; afterward they that are Christ's at his coming.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

. . . . . .

51 Behold, I show you a mystery ; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting ? O grave, where is thy victory ?

56 The sting of death is sin ; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. - In my Father's house are many mansions &c

Or—

I. THESSALONIANS 4. 13–18.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.

17 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first :

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

Or—

I. PETER 1. 3–9 and 13–25.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations :

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ :

8 Whom having not seen, ye love ; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory :

9 Receiving the end of your faith, even the salvation of your souls.

. . . . . .

13 Wherefore gird up the loins of your mind, be sober, and hope

to the end for the grace that is to be brought unto you at the revelation of Jesus Christ ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance :

15 But as he which hath called you is holy, so be ye holy in all manner of conversation ;

16 Because it is written, Be ye holy ; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear :

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ;

19 But with the precious blood of Christ, as of a lamb without blemish, and without spot :

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory ; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently :

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away :

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

II. DEATH OF AN INFANT.

Introductory Sentences,

One or more of which may be used at discretion.

In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

Is it well with the child? It is well.

Jesus said, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.

Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. Above p. 127

Here the Minister may offer a brief Prayer of Invocation, after which a Psalm or Hymn may be sung.

Old Testament Reading.

II. SAMUEL, 12. 15-23.

15 And the Lord struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died.

And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

Then Ruth 1 & 1 ove

Or—

II. KINGS 4. 18–37.

18 And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head! my head! And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

21 And she went up, and laid him on the bed of the man of God, and shut the door upon him and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? it is neither new moon, nor sabbath. And she said, It shall be well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.

25 So she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

New Testament Reading.

2

MATTHEW 18. 1–6 and 10–14.

1 At the same time came the disciples unto Jesus saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

. . . . . .

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Rev: 7/9-17. (Page 149.)

III. DEATH OF A YOUNG MAN OR WOMAN.

Introductory Sentences,

One or more of which may be used at discretion.

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

One dieth in his full strength, being wholly at ease and quiet. And another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them.

[She hath given up the ghost; her sun is gone down while it was yet day.]

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Here the Minister may offer a brief Prayer of Invocation, after which a Psalm or Hymn may be sung.

Old Testament Reading.

ECCLESIASTES 12. 1-7 and 13, 14.

1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

5 Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

. . . . . .

13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Or—

PROVERBS 31. 10–31.

10 Who can find a virtuous woman? for her price is far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that her merchandise is good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household: for all her household are clothed with scarlet.

22 She maketh herself coverings of tapestry; her clothing is silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

25 Strength and honour are her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband also, and he praiseth her.

29 Many daughters have done virtuously, but thou excellest them all.

30 Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

New Testament Reading.

LUKE 7. 11–16.

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

Or—

MARK 5. 35–42.

35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

Or—

JOHN 14. 1–3 and 15–21.

1 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

. . . . . .

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

IV. DEATH OF AN AGED PERSON.

Introductory Sentences,

One or more of which may be used at discretion.

It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.

The hoary head is a crown of glory, if it be found in the way of righteousness.

Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing.

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.

None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

Here the Minister may offer a brief Prayer of Invocation, after which a Psalm or Hymn may be sung.

Old Testament Reading.

PSALM 90.

1 Lord, thou hast been our dwelling place in all generations.
2 Before the mountains were brought forth, or ever thou hadst

formed the earth and the world, even from everlasting to everlasting, thou art God.

3 Thou turnest man to destruction ; and sayest, Return, ye children of men.

4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

5 Thou carriest them away as with a flood ; they are as a sleep : in the morning they are like grass which groweth up.

6 In the morning it flourisheth, and groweth up ; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

9 For all our days are passed away in thy wrath : we spend our years as a tale that is told.

10 The days of our years are threescore years and ten ; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow ; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

12 So teach us to number our days, that we may apply our hearts unto wisdom.

13 Return, O Lord, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy ; that we may rejoice and be glad all our days.

15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the Lord our God be upon us : and establish thou the work of our hands upon us ; yea, the work of our hands establish thou it.

New Testament Reading.

II. CORINTHIANS 5. 1-10.

1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven :

3 If so be that being clothed we shall not be found naked.

4 For we that are in this tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord :

7 (For we walk by faith, not by sight :)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment-seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Or—

REVELATION 21. 1–4, and 22. 1–5.

1 And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away.

. . . . . .

1 And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name shall be in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

V. DEATH OF A PERSON OF EMINENT PIETY.

Introductory Sentences,

One or more of which may be used at discretion.

Precious in the sight of the Lord is the death of his saints.

Mark the perfect man, and behold the upright: for the end of that man is peace.

Let me die the death of the righteous, and let my last end be like his!

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are the pure in heart: for they shall see God.

Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him.

Blessed are they which are called unto the marriage supper of the Lamb.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Here the Minister may offer a brief Prayer of Invocation, after which a Psalm or Hymn may be sung.

Old Testament Reading.

PSALM 23.

1 The Lord is my shepherd; I shall not want.
2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Or—

PSALM 112.

1 Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches shall be in his house: and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.

8 His heart is established, he shall not be afraid, until he see his desire upon his enemies.

9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

Or—

PSALM 103. 1-18.

1 Bless the Lord, O my soul: and all that is within me, bless his holy name.

2 Bless the Lord, O my soul, and forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diseases;

4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

6 The Lord executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

8 The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide: neither will he keep his anger for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west, so far hath he removed our transgressions from us.

13 Like as a father pitieth his children, so the Lord pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we are dust.

15 As for man, his days are as grass: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone: and the place thereof shall know it no more.

17 But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 To such as keep his covenant, and to those that remember his commandments to do them.

Or—

ISAIAH 51. 1–11.

1 Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

2 Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert

like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness is near; my salvation is gone forth, and mine arm shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9 Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?

10 Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ramsomed to pass over?

11 Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

Or—

ISAIAH 54. 7–14.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

11 O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

New Testament Reading.

JOHN 11. 11–44.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Or—

ACTS 9. 36–42.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

Or—

ROMANS 8. 28–39.

28 We know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

30 Moreover whom he did predestinate, them he also called: and

whom he called, them he also justified : and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay anything to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors, through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Or—

REVELATION 7. 9–17.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God.

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me,

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes.

VI. A SUDDEN DEATH.

Introductory Sentences,

One or more of which may be used at discretion.

All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that.

But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away.

The eternal God is thy refuge, and underneath are the everlasting arms.

Here the Minister may offer a brief Prayer of Invocation, after which a Psalm or Hymn may be sung.

Old Testament Reading.

PSALM 46. 1-7.

1 God is our refuge and strength, a very present help in trouble.
2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;
3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

4 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

5 God is in the midst of her; she shall not be moved: God shall help her, and that right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The Lord of hosts is with us; the God of Jacob is our refuge.

Or—

LAMENTATIONS 3. 22–33.

22 It is of the Lord's mercies that we are not consumed, because his compassions fail not.

23 They are new every morning: great is thy faithfulness.

24 The Lord is my portion, saith my soul; therefore will I hope in him.

25 The Lord is good unto them that wait for him, to the soul that seeketh him.

26 It is good that a man should both hope and quietly wait for the salvation of the Lord.

27 It is good for a man that he bear the yoke in his youth.

28 He sitteth alone and keepeth silence, because he hath borne it upon him.

29 He putteth his mouth in the dust; if so be there may be hope.

30 He giveth his cheek to him that smiteth him: he is filled full with reproach.

31 For the Lord will not cast off for ever:

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not afflict willingly nor grieve the children of men.

New Testament Reading.

MATTHEW 25. 1–13.

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out.

9 But the wise answered, saying, Not so ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Or—

(3)

LUKE 12. 35–43.

35 Let your loins be girded about, and your lights burning ;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching : verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also ; for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all ?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household to give them their portion of meat in due season ?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

Or—

II. PETER 3. 8–14, 17, 18.

8 But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

. . . . . .

17 Beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

VII. A CALAMITOUS DEATH.

Introductory Sentences,

One or more of which may be used at discretion.

We dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth.

Shall we receive good at the hand of God, and shall we not receive evil?

I was dumb, I opened not my mouth; because thou didst it.

Will the Lord cast off for ever? and will he be favourable no more? is his mercy clean gone for ever? doth his promise fail for evermore? hath God forgotten to be gracious? hath he in anger shut up his tender mercies?

The Lord will not cast off for ever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men.

Thou shalt forget thy misery, and remember it as waters that pass away.

For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

Here the Minister may offer a brief Prayer of Invocation, after which a Psalm or Hymn may be sung.

Old Testament Reading.

PSALM 91.

1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the Lord, He is my refuge, and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day:

6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and show him my salvation.

Or—

PSALM 130.

1 Out of the depths have I cried unto thee, O Lord.

2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

3 If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

4 But there is forgiveness with thee, that thou mayest be feared.

5 I wait for the Lord, my soul doth wait, and in his word do I hope.

6 My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

7 Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

Or—

PSALM 143.

1 Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.

5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land.

7 Hear me speedily, O Lord: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

8 Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.

11 Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

New Testament Reading.

I. THESSALONIANS 5. 1–11.

1 But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.

6 Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

Or—

II. CORINTHIANS 4. 7-18.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory:

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal: but the things which are not seen are eternal.

THE END.